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Brief American Notes.

The First **Italian Presbyterian Church** of Philadelphia has now 450 communicants.

In calling attention to the recent dedication of a fine new Italian Presbyterian church on 106th St., New York City, *l'Araldo* mentions the fact that in the last few years nearly every one of the 86 Italian Presbyterian churches in the United States has been **provided with a suitable church building.**

Mrs. Elizabeth Milbank Anderson has given **$650,000 for social welfare laboratories** to be conducted by the New York Association for Improving the Condition of the Poor. Some of the specific ends which this fund has in view are the increase of public comfort stations and public laundries, medical inspection of school children and care of their teeth, provision of sanitary drinking fountains, introduction of public bakeshops, extermination of common disease-carriers, as the house fly and roach. We have in this large gift another illustration of how the Church, through its individual members, is doing social work which the community ought long since to have done in its corporate capacity. Is there any other organization in the land with a record of social usefulness equal to that of the Protestant churches?

Here is a second **sample instance of the social activity of Christians** which "social talkers" would do well to mark and inwardly digest. The Young Women's Christian Association of Seattle during the past year found employment for 3380 girls,—1426 in business positions and 1954 in domestic work. The number of meals served in its caféteria reached a total of 124,628; of social gatherings and entertainments 4575; of travelers assisted 5601. This Association has a unique protective department. By means of this, care is taken of girls and women who, for various reasons, cannot be brought into contact with the others of the Association. The number of cases reported, investigated and disposed of amounted to 990. Three hundred and ninety-two married women, widows and deserted wives were provided with legal aid; 34 runaway girls traced and found, 264 girls from 11 to 20 years protected from absolute crime, 230 girls in financial need given temporary aid. And this work, carried on at an expense of $53,550, comes within $10,000 of self-support (from hotel, *café,* membership fees, fees from employment agency, etc.).

Two years ago six French Canadian laymen in Portland, Me., were excommunicated by the Roman Catholic bishop for insisting that **church property ought to be held by committees of laymen.** The Roman Catholic authorities have now secured from the Maine legislature a bill which allows the bishop himself to constitute a "corporation sole," with power to form parish corporations as he may think desirable. The administrators of this type of corporation in New York, Connecticut and elsewhere, are the bishop, his vicar-general, the pastor of the church and two laymen, *chosen by the first three.* The passage of the bill has been followed by a fresh condemnation of the French Canadian Committee, which committee has also been censured at Rome as "impudent, obstinate and rebellious."

One of the most promising new enterprises for Christian investment in the United States is the **Polytechnic Institute in Billings, Mont.,** a school where boys and girls may get an education at slight expense by working a part of each day in farm work. This school bids fair to duplicate in the Northwest what Mount Hermon is doing in the East, and Berea and Tuskegee in the South. One

SCIENCE HALL, POLYTECHNIC INSTITUTE, BILLINGS, MONT.

hundred young people are already in training, but a thousand could easily be entered if the facilities were at hand, as the school ministers to an immense area, including Montana, Wyoming, the Western Dakotas and Alberta. Mr. J. J. Hill has been so impressed with the enterprise as to contribute $25,000 to its plant. It is estimated by the management that $500,000 would furnish the extension necessary for the care of a thousand frontier boys and girls, and that $100,000 would provide a proportionate enlargement for 200. The school is thoroughly Christian in character.

The **Presbyterian Bureau of Social Service** furnishes every week an article for the labor press of the United States, syndicating it to 250 weekly papers and 100 monthlies. It has, for seven years, sent delegates to the annual convention of the American Federation of Labor. This is the more significant in that the Federation at one time passed a resolution prohibiting any minister from addressing a convention meeting. It has also instituted the exchange of fraternal delegates between ministers' associations and central labor unions,—in operation in over a hundred cities. In many cases these ministerial delegates are serving as chaplains, opening and closing the meetings of the central unions with prayer.

The last report of the Pennsylvania Industrial Reformatory prints **statistics which furnish food for reflection.** Eight hundred and thirty-one inmates are reported on. *Of these 443 were former Sunday school scholars, and 296 regular church attendants.* Only 48 declare that they never attended any church, Catholic or otherwise! In seven cases out of eight the boys are sound physically; most of them received a public school education, and more than half claim to have been abstainers from alcohol. The count which seems best to explain their moral decline is, perhaps, addiction to cigarettes,—554 of the 831 being cigarette smokers. Three hundred and fifty of the fathers were drinking men,—a fact which also may be fraught with significance.

Two of the most powerful personalities of modern times have recently given sincere and unaffected testimony to their evangelical **faith in the atoning death of Christ.** The Emperor William, in presenting the Gossner Mission at Chota Nagpur with a pulpit Bible for its chapel, wrote on the fly-leaf (appending his signature): "The blood of Jesus Christ, the Son of God, cleanseth us from all sin." The late Mr. Pierpont Morgan's testimony is almost vehement. The first of the thirty-seven articles of his will reads:

"I commit my soul into the hands of my Saviour in full confidence that, having redeemed it and washed it in His most precious blood, He will present it faultless before the Throne of my Heavenly Father, and I entreat my children to maintain and defend, at all hazard and at any cost of personal sacrifice, the blessed doctrine of complete atonement for sin through the blood of Jesus Christ once offered, and through that alone."

Mr Morgan was the **grandson of the Rev. John Pierpont** of Boston, to whom we owe valuable hymns. It is interesting to learn from the great financier's pastor that he too was deeply interested and versed in the hymns of the Church. Mr. Morgan was accustomed to visit the Chapel of St. George's Saturday afternoons for private worship. Mr. Reiland says of these quiet hours:

"Sometimes I found him kneeling in prayer, or reading, or singing a hymn without organ, and alone. He seemed as happy as a child if I sent for one of our organists to play the hymns for us. He would stand in the chancel singing and beating time, with book in hand, thoroughly enjoying every moment. The doors were always closed,—no one but the aged sexton and myself knew that the great master of men and things was

worshiping in the Temple. . . . . His last words as the steamer left the pier on January 7 were: 'Watch over dear old St. George's.'"

Y. M. C. A. Notes. In five years the Y. M. C. A. **in Havana, Cuba,** has enrolled 1500 members and raised—locally—$55,000 for expenses. The $25,000 necessary to secure the $75,000 offered by the International Committee for a building, has been given—$10,596 by Cubans and Spaniards, $10,540 by Americans, and the balance chiefly by British subjects.

More than 40,000 men in the United States give their services as **directors of Y. M. C. A.'s.**

The Association has organized an **International Association Health League** which has now 4000 members. This is disseminating information on the physical effects of alcohol and of smoking, on sex hygiene, etc. Besides selling, at low price, standard literature on these subjects, the Health Service Department has sets of slides on alcohol and efficiency, the house fly, tuberculosis, conservation of vision, mouth hygiene, etc., which are loaned, at cost of carriage, wherever a local chapter of ten members or more is organized.

The Association has formed an **industrial department in Wales** by taking over thirteen large, well-equipped Workmen's Institutes which had not been accomplishing much, and operating them for the men, with all the capital of Y. M. C. A. experience. This brings the Association in touch with 30,000 miners in South Wales. At Ammanford and Llanelly two Association buildings have just been built by wage-workers who subscribed weekly to the Association by a levy on their wages. Four thousand men and boys have in this way become attached to the Association.

Germany has 2300 Associations with 130,000 members and property valued at $3,000,000. A $50,000 building for boys has just been dedicated at Essen, the Krupps paying half.

In a Pennsylvania village two Hungarians brought in twenty-five of their countrymen for membership in the Association "as a sort of thank-offering for what the Association had done for them."

Mr. Parker, operating seventeen cotton mills **in the South,** says:

"We are now using Y. M. C. A. workers in all our villages. The employees like to have something of their own and to be part of a national movement."

The Kentucky State Committee has been assured seven new buildings for negro miners and other industrials. Newport News Industrial Association is doing a growing work among the 5000 negroes employed in the Newport News shipyards.

The president of a New England College, a man of wide influence, gives this testimony:

"My boyhood was spent in Port Henry, N. Y., a center for iron shipment and manufacture. Over near the roundhouse on the seven mile ore-carrying railway, and not very far from the Delaware and Hudson Yards, was **a Railroad Y. M. C. A.,** with a reading room below and a place for prayer meetings upstairs. I was then a regular passenger on the footboard of a jimmy car to my apiary up at the first Y on the ore-carrying road, and naturally fell in with railroad men. I was taken by one of them, whose wrists were all smooth from holding the throttle through a mile of forest fire, to the prayer meeting. There I made the decision which led me at length into the Christian ministry and to the ministry of young men and women in a Christian college. I had a Christian home; my father was a Presbyterian minister; but *as a matter of fact, I owe the great decision of my life to that little Association.*"

"They of Italy." A bureau for the religious welfare of Italian Protestant emigrants and immigrants was started in the summer of 1912 and has been in successful operation since then. These Protestants are both Waldensian and New Protestants (converts in the United States from Romanism), whom the Bureau aims at reattaching, in the country to which they travel, to organized Christianity. This enterprise has been called into existence as a consequence of the tremendous ebb and flow of population between Italy and the United States—a movement which may

A WALDENSIAN COLPORTEUR.

have fateful consequences for both countries: for Protestantism and, above all, for the Papacy, if American Christianity rises to the opportunity presented.

Colporteurs stationed at Genoa, Naples and Palermo under the Bureau's direction have begun the distribution of the Scriptures:

"Our wish," affirms the Bureau's prospectus, "is to give a guide to America and a copy of the Gospel (the colporteurs call this 'The Guide to Heaven') to every man, woman and child leaving Italy, who can read."

In the American guide are the addresses of all the Italian Protestant churches in the United States and Canada. Converted Italians returning to the land of their birth are also put in touch with the nearest churches. Italian churches in America, as well as mission stations, are helped to pastors and evangelists through the Bureau's mediation. These are generally Waldensian by birth or Waldensian-trained. Under the same direction Italian Protestant churches in America are led to take a kindly interest in the work at home. Thus to a Home for Aged People (Protestants) founded in Sicily, to which Sicilian Protestants have contributed 2462 *francs,* American Italians have contributed $327.18. The headquarters of this valuable agency are at 213 West 76th Street, New York City, and the Rev. Prof. Alberto Clot is the director.

An Unlooked-for Movement. In the Chepino valley of the Rhodope Mountains in Bulgaria, 12,000 Pomaks, or Bulgarian Moslems, have abandoned Islam and been baptized into the Bulgarian Church. This promises to be but the beginning of a mass movement away from Mohammedanism. The Bulgarian priest appointed by the Exarch to look after these new converts asserts that 300,000 applications for baptism have either reached him or are confidently expected. The Moslem priests are themselves assisting in the new movement. The undoubted cause of this landslide is the impression which the Turkish *débâcle* is making on Moslem minds and the growing conviction that the education of the Christian gives him advantages in every direction which the Moslem cannot overtake. But these new Christians are descendants of old Christians forcibly converted centuries ago. The persistence of a kind of subconscious Christianity is illustrated by the fact that at Chepino they have dug up the font of the buried and lost Christian church, desecrated and forgotten since 1657. The whereabouts of this font had been treasured as a secret all the intervening years!

Islamic Prophecies of the last days. The recent occurrences in the Balkans are likely to make themselves felt throughout the Mohammedan world, as the far-reaching tremblings of an earthquake. And this the more in that Moslems are looking for disasters before the day of redemption for Islam shall come. Mohammedanism has its own apocalypse written in verse—the *Ahmedije* and the *Mohamedje.* These contain the signs of the latter days. On the long winter evenings, especially during the *Ramadan,* the faithful are wont to gather in their homes or in *cafés* to listen reverently while a *mollah* reads in these two volumes. Each can in this way be finished in from thirty to forty evenings. The books begin with the creation, pass down through biblical history, describe in detail Mohammed's career, and end with an account of that coming tribulation and cataclysm from which Islam will finally emerge triumphant under the leadership of a *Mahdi.* The chapter entitled the *Djifr,* or camel-skin (because written originally by Ali on a piece of camel's hide) contains the eschatological prophecies. Their revelation was on this wise. The angel Gabriel brought, on

a certain day, two apples from Paradise which Mohammed gave to his grandsons, Hussein and Hassan. When they had eaten them their stomachs began to swell and the hidden wisdom started to flow from the heart to the tongue. This was written down by Ali, their father.

When the resurrection day approaches, so affirm these prophecies, a *Khalif* will arise who will revive the law and fill the earth with righteousness. But before his coming, injustice and evil will abound on all sides. The mosques will be numerous, but the worshipers without reverence. The Korans will be beautiful and decorated with gold, but their precepts will not be followed. There will be hypocrisy without limit. Women will ride horses, rule as princes, and walk the streets unveiled like cattle. The most contemptible and evil will occupy the seats of power. Violence, hunger, eclipses will increase. Immensely high buildings will be erected. When this time comes, God the Highest will give world-power to the unbelievers and place a violent people over Islam. They will effect injuries wherever they go, until Beni Asfi and the Mahdi come. Then will Islam again resume its power and the signs of the last day will follow. At that time the attention of the whole world will be directed on *Rum* (Constantinople). The Christians will break the peace and 960,000 unbelievers will assemble and attack Islam. The cause of this attack will be as follows: The accursed Satan will stand on a high cliff in the early morning and, holding aloft a banner, will shout out: "Oh, ye people of Jesus! Why stand ye still? The time is now come to fall upon Islam." The unbelievers will then unite and attack. In Maghub (North Africa) war will break out and that region be taken from Islam. Then will they pass to Jerusalem and attack Constantinople, driving the Moslem armies to Aleppo. At that time Islam will be in weakness and will turn to God the Highest Who will hear their prayer and send to them the Holy Mahdi.

Alcoholized Christianity. One of the scandals of European Christendom is the not uncommon relation between ecclesiastical Christianity and the sale of intoxicants. Russian missionaries in Siberia are not infrequently purveyors of *vodka* to the people they seek to convert, as Catholic missionaries on the Congo of *liqueurs*. The Roman Church operates numerous breweries in Bavaria, and its great distilling plant, formerly in Chartreuse in France, now runs full blast in Spain. English state clergy draw no inconsiderable incomes from English breweries. On the grounds of the Greek Church of the Holy Trinity in Pera (Constantinople) there are at least a dozen shops where liquor is sold. The *Orient* illustrates the same thing with this story. Captain Field of the U. S. S. *Tennessee,* lying in Smyrna harbor, found that sailors from his ship were frequenting a drinkshop and getting into trouble as a consequence. He, therefore, sent a polite message asking the drink-seller to stop selling to American seamen. When this was refused, he detached a sentinel to warn all American sailors from entering the saloon, and, as a result, sailors from other ships avoided this particular shop also, fearing arrest. Trade fell off. The saloonkeepers now urged Captain Field to remove the marine and, when the captain declined, secured a personal letter from Archbishop Chrysostom, Metropolitan of Smyrna, the highest ecclesiastic in the city, to the unyielding officer. In this precious document the Archbishop asked that the sentinel be recalled since his presence was seriously interfering with the business of a parishioner! This ecclesiastic is one of the most progressive men in the Greek Church, so much so as to be called a Protestant by his own people!

A Change of Front. The Russian monk, Iliodore, who in time past has been a leader of Black Hundreds, instigator of Jewish persecution and archenemy of the revolutionary party, has written a letter to Bishop Vladimir of St. Petersburg renouncing his connection with the State Church, which he describes "as a spiritual prison," and announcing his determination to spend the rest of his days in building a bridge over the abyss separating the Russian intelligence (in other words the party of progress, revolutionary and otherwise) and the ignorant masses. This resolution he declares irrevocable, having opened his arm and signed with his own blood the

document in which the defection is announced. To the Jews he writes:

"O People of Israel, light of the world, pardon me. Against you have I more particularly directed my attacks. I did not desire bloodshed, but it has followed the campaign of hate in which I participated. And now the spectres of children murdered in their mothers' arms haunt me."

He continues: "Pardon me, too, shade of that grand old man, Lyof Tolstoi! Beyond measure were my attacks on thee, though a secret voice warned me that your teachings were true. That voice I stifled. My attacks have kept me from the truth, and I humbly ask thy forgiveness."

Among Munich Romanists. Pastor Rambaud, who is of Huguenot extraction and has worked many years in the Belgian Missionary Church, has been quietly evangelizing in Munich among Romanists. He finds much hunger for spiritual religion. A restaurant keeper, brother of two nuns and a priest, tired of ceremonial religion, read diligently in the Bible and gradually formed a circle of twenty-five Romanists in his home, who studied the Scriptures together from week to week. Pastor Rambaud was invited to instruct this group. He mentions many other interesting cases to prove that direct evangelization can be carried on with profit among German Romanists if denominational considerations are not pushed into the foreground. For, in his judgment, it is better in the spring to leave the ice to the sun than to seek to hack it away with iron.

"What shall we say of that priest with whom I spent a whole day and who laid bare his whole heart to me? A noble, transparent soul, who longed for the Gospel of Christ and suffered under the burden of an external religion. We were in agreement on the weightiest points—especially that the Gospel should be given at any price to those who did not have it. He had presented his housekeeper with a New Testament two years before, when she came to work for him. One should have heard how she said to me: 'But, sir, when I read the Gospel *and then see our church! There* things are very different.'"

Temperance Notes. (1) A correspondent of the *Gazette de Lausanne* publishes an account of a visit recently paid by the President of the French Republic to the Saint-Antoine hospital in Paris. He was accompanied by Dr. Jacquet, the famous dermatologist who, as the party passed through a hall set apart for alcoholics, pointed out a man with an enormous stomach. "He has drinker's cirrhosis," remarked the doctor, and continued, "Let me, by the way, call your attention to certain figures. I have asked all our patients, since the beginning of May, 1912, first, as to their drinking habits, and second, as to the number of their children, both living and dead. One hundred and eleven who drank moderately had lost 66 children; 80 who drank very much had lost 73, and 117 who were hard drinkers, 220. It seems to me, M. le Président, that, considering the nation's state, these are terrible figures."

"The truth should out," returned President Poincaré. "I recommend the representatives of the press present to get hold of these facts and to draw the due conclusions."

(2) We have spoken elsewhere of alcoholized Christianity. It is well to put in contrast to that offensive thing an account, taken from the Ceylon *Morning Leader,* of a great heathen demonstration in Ceylon. This was called to protest against the increase of toddy shops which the British government, for purposes of revenue, is imposing upon the island. The *Leader* regrets that among the natives there should be a strong suspicion of an alliance between Church and drink, that the Christian Church should be considered as apologizing for the spread of drinking, and that it should be Hindu and Buddhist leaders who take the leading part in denouncing drink. The present demonstration took place at Mirigama and was held under the auspices of the Hapitagam Temperance Union. Twenty thousand natives were present. As far as the eye could see crowds in white garments swarmed everywhere, and even the trees were filled with native boys and men. The placards bore such inscriptions as "Don't Touch the Evil Thing," "Drive the Devil Away," "Unite to Fight the Enemy," and were pasted on every door

and tacked on every tree trunk. There were three processions in all. At the head of each came three large elephants followed by tom-tom beaters, devil-dancers, clowns, fiddlers and drummers, more elephants, a contingent of native "warriors," minstrels, masked dancers, elephants again, school children carrying banners, and the rear brought up by hundreds of village women dressed in their best. The elephants, in all, numbered over fifty. After the procession came speaking and pictorial representations of the effects of drink: first, a cocoanut palm, mounted on a cart; next, the process of tapping; then a toddy shop, and on the next cart a village fight such as follows the frequenting of a toddy shop; then a court of law with a prisoner on trial for murder, a convict's cell, and finally an empty gallows awaiting the drink-impelled murderer.

(3) It will be remembered that the Chicago Vice Report was forbidden passage through the mails by the post office department until public clamor forced the government to remove the ridiculous restriction. No one supposes that the nether world of pander and *souteneur* had sufficient influence at Washington to effect this ruling. But who had? This can be easily guessed when we recall the emphasis which the Report laid on the relation of the drink interests to the commercialized vice of Chicago.

This relation has again been laid bare in a Minnesota legislative report concerning the situation in St. Paul and Minneapolis. It is declared that more than 87 per cent of the saloons in these cities are owned or controlled by brewing companies; that these companies aid and abet the establishment and maintenance of unlicensed drinking places; that they let buildings for the purpose of prostitution; furnish beer to such places and protect the inmates in time of prosecution, signing bail bonds for them. Federal licenses for illegal resorts are paid by brewing companies. These places are in fact frequently houses of assignation.

There is no reason to believe that the big brewers in other cities are any more fastidious than those in Minnesota. The present-day awakening in regard to the iniquitous social evil comes none too soon and is altogether good, but it must get at the roots of the thing. When search is made for these the sinister and politically powerful figure of the brewer is never found far away.

A Congress and some Misgivings. At the beginning of the present year a Liberal Congress was held in Rochester, N. Y., guided largely by Boston Unitarians. There were the usual phrases, the inevitable Hindu, and an address "of great power" by a Boston *littérateur,* rehabilitating the religious reputation of Jefferson and Tom Paine. Mr. Wendte, the Congress' secretary, described the gathering as "marking an important step forward in the evolution of religious freedom," but "mourned one shadow on the brilliant conference, a burden on the heart of its officers of a financial deficit." This amounted to—$300!

Three hundred dollars! Liberalism and liberality can hardly be considered synonyms. "The liberal," said the prophet Isaiah, "deviseth liberal *things*" (not words); "and by liberal *things*" (not essays and paradoxes) "shall he stand."

We should hardly have referred to these meetings were it not for the fact that the opening session was held in a Presbyterian church and the closing in the largest Baptist church in the city. Freedom in America there is in superabundance, but is there as much scrupulousness? If so, would churches, consecrated by the self-sacrificing gifts of Christians, be handed over to the use of a party which—let us speak frankly—has shown itself in the past a hardly disguised enemy of the faith of these Christians?

To what extent should evangelical believers take part in gatherings of "the representatives of all phases of belief and non-belief"? The question is for the individual to answer. To his own Master he standeth or falleth. With one possible exception, however. Incumbents of evangelical pulpits and seminary chairs would seem to have obligations to the

Christian community at large which would place them in a class by themselves in deciding the matter. A wise and temperate utterance of a Christian thinker which touches on these points has recently fallen under our eyes in a letter of the Swiss theologian and exegete, Frédéric Godet. It was written in reply to an invitation to the Congress of Religions held at the Paris Exposition of 1900 and is found in the recently published biography by his son:

Professor Godet's Letter.

"You have done me the honor to ask my opinion about the Congress of Religions which it is proposed to attach to the Exposition of 1900. My feelings in regard to it are mixed and I have difficulty in formulating a precise judgment. I will, however, seek to do so as briefly as possible.

"On the one side, I am in entire agreement with the promoters of the Congress in recognizing that the religious function is an element which is inherent in the human soul—its deepest element, which alone makes it human and differentiates it from the animal. I can, then, only approve of the idea of bringing to the front a so capital fact, and of letting the name of God, so largely forgotten, be heard again in what we may call earth's great Vanity Fair (i.e. Paris).

"On the other hand, is not such a demonstration exposed to certain dangers? Was the chief one, warned against beforehand, entirely avoided in Chicago? In seeking a common base for different religions one can easily be led to efface that line of demarcation which separates purely natural religions from the one which rests on Divine facts—the greatest facts in history.

"Thus at Chicago the sessions were opened with an act which implied the more or less complete identity of the religious life in general and the Christian life. The prayer which Jesus put on the lips of His disciples was pronounced solemnly in the name of an assembly in which pagans were present, as if it expressed the natural sentiments in the heart of every man, whether he adored his ancestors or a fetish, fire or sun, Buddha, who lives unending existences, or Brahma, the infinite, unconscious being out of which all comes and to which all returns. They put, I say, upon the lips of the worshipers of such deities the prayer in which the heart of Jesus poured out its holiest aspiration, the prayer in which, with all the tenderness of a true Son, He put, in the first place, the interests of His Father, the glory of His name, the coming of His Kingdom—things entirely unknown to those to whom the words were loaned.

"Why did they not remark that to have any veracity at all such a prayer presupposes hearts in common with the heart of the Son? There was here, so it seems to me, something theatrical, something to be applauded, something which befitted American taste, but which would not satisfy a judgment more calm and more reflecting.

"I have another fear, too, which has been suggested to me by all that I have read and heard concerning the Congress which is in preparation. It seems to me that, in certain quarters, the idea of the Fatherhood of God is strangely abused, as if it were the point around which all hearts could rally.

"They seem to suppose that all men, simply because they are of God's creation, can consider themselves as His children and call Him Father. This thought has its truth if one considers the relation of sonship from the side of God alone. But the relation of sonship with a Being Who is pure spirit cannot be one of origin simply. It must be that of moral resemblance also. It must be two-sided in order to be a reality—the filial sentiment in the heart of man replying to the paternal sentiment in that of God.

"The Scripture is far from speaking of all men as if they were children of God. One must not forget a little fact—one which they do not seem to take into account,—namely, *sin*. This is certainly not without influence on the relation between men and the holy and just God Who cannot endure forever the sight of evil. St. Paul said of himself, as former Jew, and of his converts from paganism, 'We were by nature children of wrath.' Jesus has related to the child of God certain moral states: 'Blessed are the peacemakers; for they are called the children of God.' He adds, 'Love your enemies; bless them that curse you in order that you may *become* (not "be" as in the old versions) children of God.' In the judgment of Jesus, then, one needs a character with a charity such as His if one is to be honored with the title of child of God. One is not so naturally. One becomes so by the Divine renewal which assimilates us to the holy, Divine nature. It is a gift of grace which God Himself confers on certain conditions that we are free to accept or reject. This truth, which is as irrefragable as the holiness of God, should not be forgotten. One should guard against making Christianity identical with the belief in God's Fatherhood, as many do at the present time, and seeking there a center for rallying together all religions. The center is not

in the past, but in the future; not in the fact of creation, but of coming redemption. It is from the heights of Golgotha that Jesus has promised to draw all men to Himself. It is there that they must be brought, there that they shall lay down each his superstition, burying the objects of vain adoration. It is their reconciliation with God—great Judge as well as Father—that will cause to spring forth in all hearts the sentiment of true paternity and with it that of human fraternity to which we all aspire.

"Outside of the pale of this great manifestation of Divine love and holiness one may talk eloquently of Divine Fatherhood and the brotherhood of man. But this will amount to but talk, more or less successful, yet destined to vanish in thin air. Only the faith in the Divine work of Christ will root great and sublime ideas in hearts, enable them to penetrate the will, and become transmuted into acts.

"This is why the real and effective Congress of Religions appears to me to be the work of missions. For this reason it would, in my judgment, be of profit to God's kingdom to consecrate to the heroic labor of missionaries the moneys which are to be expended on this religious parliament.

"Accept, sir, the assurance of my esteem and my wishes for the utility of the consultations which you have wisely thought to organize."

F. Godet.

Brief Notes from Abroad.

Two new proscriptions have struck the evangelical Christians of Russia. They forbid to all such the privilege of colonization in Russian Turkestan and close the way to promotion to officers' positions in the army. The Holy Synod fears lest evangelical officers should exert an influence on the troops under them.

The loss to France from the expulsion of the Huguenots extends to the present day and to many lands. A recent illustration is that of the deceased Swedish inventor, **Count Gustaf de Laval.** This scion of an old Huguenot refugee family, settled in Sweden, has made the name of Laval known everywhere by his centrifugal cream separator. After a brilliant career in the polytechnic he devoted himself to scientific invention, devised methods for the practical use of phosphorus and nickel, for employing water power in pulverizing ore, for casting zinc electrically, and engaged in important studies in the utilization of the turbine. The Huguenots of the seventeenth century were famous for their industries and their technical skill. The economic loss to France from their departure has been incalculable.

Archbishop Arnold Mathew, head of the Old Catholic Church in England, a seceder from the Roman church and advocate of clerical marriage, has been excommunicated by the Vatican.

The Mormons are displaying great activity in England. One apostle, 17 high priests, 67 "seventies," 230 elders and 856 local missionaries represent their force of proselytizers. Liverpool is the chief center of operations.

A community of Anglican monks, living under the Benedictine rule on the Isle of Caldy off the Welsh coast, has seceded in a body (of thirty) to Rome, and with them have departed a similar body of Anglican nuns, the Milford Haven Sisters. The first community was established eighteen years ago and has been engaged in prayer, the making of vestments, quarrying of rock, and gardening. The property which they occupied seems to be alienated to Rome also, although having been donated specifically to community uses in the English Church.

The tomb of Aaron on the summit of Mount Hor is covered by a Moslem mosque, and no Christian or Jew is allowed to enter. This feat—worthy of Richard Burton himself—has, however, been performed by Mr. Julian Grande, who has reported on his adventure before the London Camera Club and shown various remarkable photographs taken on the spot. Mr. Grande was astonished to find inside Hebrew inscriptions as well as Arabic, cut into the wall, and believes them very ancient, as Moslems have debarred the entrance of Jews for nearly 1300 years.

According to the *Annuario ufficiale pontificio,* there are **in Rome,** at the present time, seven seminaries for training Italian priests, 22 foreign seminaries, 15 ecclesiastical colleges, and 99 settlements of religious orders and congregations.

A committee recently organized to help in the support of certain Y. M. C. A. undertakings in Paris has at its head **General Amboix de Larbont,** late Chief of the General Staff of the French Army.

Mr. Nyman, a Swedish missionary in Petersburg, reports a **revival in Russian Ingermanland**—not far from Zarskoe-Selo, where the Czar's summer palace is situated. But he adds that "when lately the police heard of a religious awakening in a neighboring town, orders were given that the people should not gather in meetings."

El Estandarte Evangelico of Buenos Ayres announces that the **Italian Protestant Church in the Argentine city of Rosario,** with but 250 members (and 450 children in the Sunday school), contributed in the year 1912 20,000 *lire* ($4,000) for charities and evangelization. These people are nearly all converts from Romanism.

In the second of Luke mention is made of the census as having been taken in the time of **Quirinius, governor of Syria.** Tertullian, in referring to this passage, places the taxing in the time of the governorship of Sentius Saturninius, and critics have insisted that Quirinius was a mythical personage, and the Lucan account so far to be discredited. Now we are told by Sir William Ramsey in the *Expositor* of the discovery, in Antioch in 1912, of an inscription on the base of a statue from which it appears that both Quirinius and Saturninius were governors of Syria at the same time.

There has been a large immigration of Icelanders to Manitoba and in the chief Icelandic church in Winnipeg one can hear to-day the **Passion Hymns of Hellgrim Petursson**—"the flower of Icelandic poetry"—sung during the Lenten season to grave, sixteenth century choral music. These hymns, fifty in number, have been recently published in English by Robert Scott of London. They constitute the national religious literature, as the verse of Watts and George Herbert and the allegories of Bunyan that of England. Their author died a leper.

The **Italian anticlericals,** in their annual call to the commemoration of the burning of Giordano Bruno, demand the complete revision of ecclesiastical legislation, the entire separation of state and family from confessional bonds, and "a general movement against the eternal enemy, the Papacy." The appeal is signed, Porta Angelica 25—"facing the Vatican."

M. Saillens, the veteran evangelist of Paris, has been holding successful and well-attended meetings among the French resident in London.

A **summer mission course** is to be held this year in Cambridge University, as in Oxford in 1912.

We have in the past referred to **the liberal Pastor Jatho** who was dismissed from his pulpit in the German State Church for his atheism. As a result of an accident, Pastor Jatho recently passed away. His relatives, in thanking friends for floral remembrances, published a statement which closed with the sentence, "May all who faithfully remembered him in his death be confident that *only the eternal night* could separate his heart from theirs." It is not the opponents of Jatho, but his nearest friends who thus judge his faith and its end.

M. Pourésy, the head of the **French League for Public Morality,** has succeeded in interesting a number of higher officers in the French army in the cause he represents. The result has been that various opportunities have been given him to speak to bodies of troops. Thus, at Castre, he addressed an entire regiment, in the presence of their colonel, in the artillery barracks; at Montpellier he spoke before 800 volunteers gathered together by an officer of the General Staff; at Marseilles, to 600 men representing all arms of the garrison service; at Nice, to 650 artillerists; at Valance, to 300 soldiers and many *sous-officiers,* discoursing on "Moral Education and Respect for Women," and at Annençy in the infantry mess—packed with soldiers. At the end M. Pourésy distributed literature which was gladly received.

THE MISSION FIELD.

Miss Alice Hunt of Luanfu, Shansi, in an address delivered on the eve of returning to China, contrasted the **hopelessness and fear of heathenism** with the confidence of Christ's own, by the following incidents. Called to see a dying lad she found that he was suffering terribly and was unable to take in the Gospel story which she sought to impart to him.

"A day or two afterwards I saw his sister. He had died. 'Oh, he was so terrified,' she said. 'He insisted that the demons had come to take him away, and he cried to his mother to hold him and not let the demons have him.' Thus in fear and great distress he passed away.

"There was another lad, a scholar in our mission school. He had always seemed such a dull little boy that we often wondered if he really took in what he was taught. He was taken ill. One of the missionaries went to see him. The lad gave a glad testimony of his trust in Jesus Christ, his Saviour. We hoped and prayed that he might thus trust Him, for we wondered, 'Did he really understand?' After he had passed away his elder brother came around to see us. He was puzzled. He had never seen such a deathbed. His little brother was full of joy. 'The Lord Jesus has come to take me home,' he said. 'I am going to heaven. Don't cry for me. I am so glad to go,' and he died rejoicing.

"Time after time," she continues, "do women out there in China come round begging for medicine for their eyes. When asked what is the matter they very often say, 'Oh, I have cried myself blind.' They have no son, perhaps, or the son has died who might look after them in their old age and worship their spirit after they are gone. Such women, in their hopelessness and despair, frequently weep so much that their sight is ruined. Not so, however, is it with the Christian women. I went one day to see a family where the little boy lay dying of black small-pox. They had lost their two elder sons, and now this, their darling and only child lay sick to death. The aged grandparents and the mother were bending over the boy, their tears quietly falling, and the father, as he met me said: 'We have been reading the book of Job.' Next morning the aged grandmother came round to say that the child had passed away, and as we knelt in prayer, though the tears were running down her cheeks, only praise went up to God, praise that the child was safely gathered home! praise for the hope of a glad reunion!"

The New Day in China. The official New Year's celebrations in China were held in 1913 on the New Year's Day of the rest of the world. All government boards, colleges, schools and *yamens* kept holiday for several days and the streets were lighted with lanterns in the intervening nights. The people at large, however, celebrated the New Year in February according to time-honored custom. As the years pass they will fall into the new way. The great feature of the official celebration in Peking was the opening of the grounds of the Altars of Heaven to the public. For 250 years these have been held sacred from every profane eye and have constituted one of the most rigidly secluded places on earth. This year they were the terminus for excursions of thousands, and—wonder of wonders!—to the Chinese Christians permission was granted for the holding of services in the Covered Altar. Large numbers of Chinese listened day after day to the story of Christ's life and death in the spot to which a few years ago money or influence of any sort could not possibly have bought entrance for a Christian.

It is said that 65% of the officials in the province of Kwangtung (of which Canton is the metropolis) are either Christians or so closely related to the churches as to be considered Christians. Three graduates of the Fati theological seminary, now preachers of fifteen years' standing, were given authority to clear their locality of bandits. They have proved as efficient with the law as with the Gospel and brigandage has ceased. One of them serves as prefect in the same *yamen* where a dozen years ago he was given five hundred blows for his connection with mission work. Buddhists and Taoists are recognizing Christianity as fairly naturalized in the religious life of China. To an important gathering of these religionists delegates from Christian churches were officially invited. One of the Buddhist speakers

dwelt on the spread of Christianity and the practical fruits which it exhibited in its schools and hospitals. A readiness to listen to the Word is widely reported. The Peking Tent Missions were last season an unqualified success. At least two new centers for public worship have been opened as a fruit of their testimony. A sample census taken in an afternoon registered 1050 people as entering and listening for a longer or shorter period.

While the opium harpies have sought to stifle anti-opium agitation by suing the *Chinese Republican* of Shanghai for defamation of their business and reputation, the Chinese government is proceeding to ever more drastic steps in its campaign of opium repression. Chinese newspapers report that the Ministry of Home Affairs is proposing to shoot persons under forty who persist in the vice and to sentence to hard labor or to deportation older opium smokers.

The old walls of Canton, like those of Shanghai, are coming down and a boulevard is to take their place, as in Paris and other modernized European cities. Education is being revolutionized. The Kwangtung Commissioner, Dean of the Christian College of Canton, is establishing a provincial system of schools from kindergarten up to university. This Christian educationist demanded of the authorities that the worship of Confucius should no longer be required in the schools, and in spite of strenuous opposition, stood his ground and won out. He plans a more practical education,—instruction in agriculture, mechanics and handwork, alongside of book study. A thousand students are now enrolled in his normal school. A plan has been adopted for seeking educated men of ability and sending them to lecture throughout the towns and villages on the principles of the new government and the transcendent importance of getting the children into school at the earliest possible opportunity.

The *Min Kuo,* or People's Government, of China, though receiving scant recognition from the nations, has evidently come to stay. The Chinese word "kingdom" has the ideograph for king in its middle. This has now been ignominiously expelled and that for *min,* or "people," substituted in its stead. A monarchical restoration in the center of this Chinese noun is hardly likely to occur.

Concerning Moslem Prayer. A striking illustration of the spiritual barreness of Mohammedanism is given in *Die Christliche Orient.* Some weeks ago a Moslem brought his sick son from the *vilayet* of Bitlis to Dr. Vischer of the German hospital. The lad had a sick knee. This is usually serious, for if it heals in a bent posture it may not be staightened, or if stretched be bent only with difficulty. The sick boy was examined. The knee proved to be attacked by tuberculosis. It had already stiffened and was so bent that the boy could not walk on it, but was obliged to use crutches. The doctor proposed an operation, so that even if the leg could not ultimately be bent it might be serviceable for walking. The father turned pale. "What good will it do the boy if he cannot bend or stretch it? He would then be unable to pray all his life! It were better that he die."

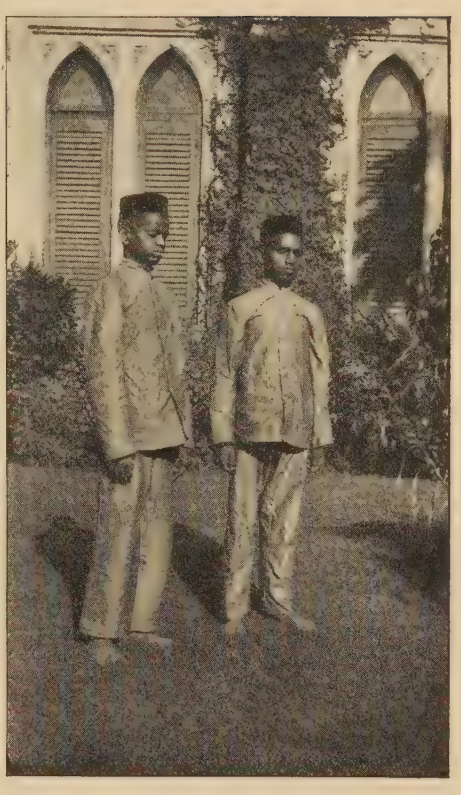
The Moslem patient, continues the writer, is far more sadly situated than the Christian. As soon as he is in bed he is unable to go through his prayers, for these demand that his face, hands and feet be first washed. Then he must be able to stand, but this is impossible for a man with a fractured leg. He must touch the ground with his forehead, bending his knees in a way which many patients are unable to do. The sick Moslem, therefore, is shut out from prayer. We can understand, then, why a pious Mohammedan father would rather see his son dead than incapacitated from that prayer in which many Moslems find their comfort and satisfaction.

The converted Moslem *mollah,* Mr. Awetaranian, affirms that he knows of no prayer among Moslems apart from bodily movements. A prayer of the heart alone is not known to them. That is one of the saddest features in this religion.

Corruptio Optimi Pessima. Yet there is more that is positively Christian in this sterile faith of the East than in much which goes under the name of Christianity in the West. Dr. Lepsius of this same German mission reports an alleged conversation between a liberal theologian and a Moslem.

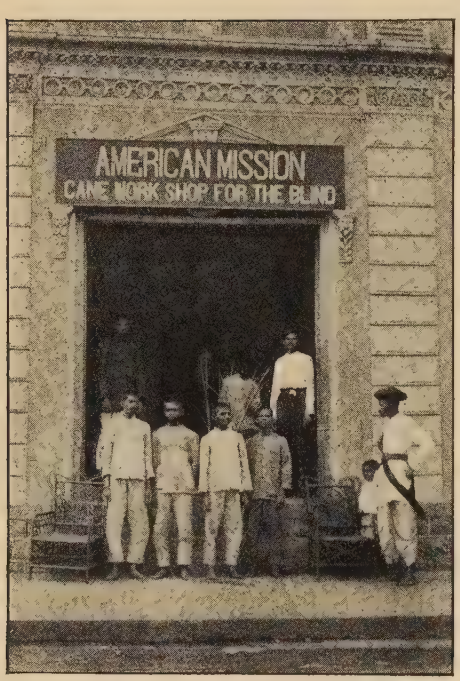
Lib. Th. I believe that Jesus was a great prophet.
Mos. That's my opinion also.
L. T. I believe that God is gracious and pitiful.
M. That is written on every page of the Koran.
L. T. I deny a Divine Trinity.
M. As I do.
L. T. I will not listen to Christ's being God's Son.
M. I agree with you perfectly.
L. T. I believe that man, in order to be well-pleasing to God, must keep His commandments.
M. So think I. By the beard of the prophet you are a Mohammedan! But do you believe that Jesus was born of the Virgin Mary?
L. T. I must deny it.
M. Do you believe that Jesus has passed to heaven?
L. T. I cannot.
M. Has Jesus performed miracles?
L. T. No.
M. Do you believe that Jesus will come again to judge the world?
L. T. That, too, I must deny.
M. Then by the beard of the prophet you are less than a Mohammedan!

The Blind of Hindustan. We are informed that the number of the blind in the Indian Empire is estimated at the enormous total of 500,000. This is equivalent to the standing army of the German Empire. And this gigantic mass of darkened faces exists in our own generation. Back of it in preceding generations, for century after century, have been armies of the afflicted hardly less overpowering in size. For these inconceivably numerous sufferers Hinduism has done nothing. Buddhism, too, has passed by on the other side, although building retreats for sick animals whom a wise mercy would have quickly put out of being. It has been left for alien Christians to make a beginning of relief work here. The American Mission School for the Blind was started during the famine of 1900 with three children, picked up from the roadside, where they had been left



BOMBAY HIGH SCHOOL, 1912, BLIND BOYS WHO HAVE JUST TAKEN THEIR MATRICULATION.

to die. Since then 125 such children have passed through its course and between forty and fifty are now in training. Reading with the Braille System is taught in both English and Marathi,—school books in the latter language having been prepared by the School leaders. The girls are instructed in sewing and the manufacture of bead *portières* which have a ready sale in the East. The boys learn cane work and basket making, having now their own shop in Bombay where their products are on sale. The older pupils are well on the way to self-support by the sale of tiffin baskets, cane steamer-chairs, and like objects. Some of the blind visit the hospitals and read aloud from the Scriptures. They also love to sing to the patients, for music is a great feature in this mission School. One boy, indeed, is so proficient as to serve as organist in the Congregationalist Mission Church. Some of the blind earn



their living as errand boys and others teach English or Marathi in mission schools. The School has been an object lesson far beyond the limits of Bombay. Thousands have visited it, some coming long distances to see the sightless reading or working with their hands. As a result of this awakened interest three more schools have been started in different parts of India. But the vast army outside, sitting in darkness and awaiting their end, is largely untouched. If the Bombay School could be permanently equipped and properly staffed, its leaders might be able to extend help to at least a considerable additional number of these hopeless ones.

Mr. Mott's Conferences in the Far East. The Bishop of Madras writes in a vein of enthusiastic appreciation of Mr. Mott's Edinburgh Continuation Conference in Calcutta. The delegates were entertained as Mr. Mott's guests at the Grand Hotel, thanks to the generosity of an unnamed American friend. This immensely facilitated the work of committees, and promoted social intercourse. New acquaintances ripened which will have their part in welding together the Christian churches of India. The conference gathered experienced persons from all the missions, including those of Germany and Scandinavia.

"The Indian representation," says Bishop Whitehead, "was a powerful and delightful addition. No one could listen to their part in discussion without thanking God for the evidence it gave of Christian leadership, culture, character, and ability of the highest order. Medical missions had among their representatives an Indian lady doctor showing that Indian women, as well as men, are coming to the front rank of the missionary forces. The more one quietly thinks over that particular group of missionaries and their fellow-workers who came, at great cost of time, to view together the present wondrous situation and to plan for the marvelous events of the coming years, the more one can see God's hand behind all that transpired in 'those crowded hours of glorious life.'"

Preliminary steps have been taken to form an All India Missionary Council. This will unify and coördinate the entire missionary enterprise in India. The possibilities of its usefulness are beyond the range of present estimation.

In China, too. Dr. Mott's meetings for students in various parts of China were as extraordinary as other happenings in recent Chinese Christian history. The authorities put the largest buildings at his disposal, yet these were barely sufficient to accommodate the thousands of students coming to hear him, and in one or two centers huge mat marquees were erected. In another city the Provincial Assembly Hall was handed over for meetings. At Peking 800 students gave in their names, promising to study the Gospels thoroughly and to pray daily for light. Dr. Mott also spoke at the Altar of Heaven in Peking. During his stay in China the memorable message asking for the prayers of Christians for the Chinese government was adopted by the Cabinet and telegraphed to all provincial governors and other high officials. It read as follows:

"Prayer is requested for the National Assembly, now in session, for the newly established government, for the president yet to be elected, for the con-

stitution of the Republic, that the government may be recognized by the Powers, that peace may reign within our country, that strong virtuous men may be elected to office, that the government may be established upon a strong foundation.

"Upon receipt of this telegram you are requested to notify all Christian churches in your province that April 27 has been set aside as a day of prayer for the nation. Let all take part."

Christian churches in England, America and elsewhere united with those of China in this day of intercession. One of the most interesting services was that held in the Chinese Legation, Portland Place, London (the house where but a few years ago Dr. Sun Yat Sen was held in captivity, awaiting return to China and to undoubted death). This meeting was under the auspices of the Chinese Christian Students' Union of London and its chairman was a Chinese physician, Dr. Wu, president of the Students' Society. On his right sat His Excellency the Chinese Minister, and on his left the famous missionary educationalist, Dr. Lavington Hart of Peking. Among other guests were Lord Kinnaird, Lord William Cecil, Sir Alfred Pearce Gould, Principal Soothill, Sir George MacAlpine and Mr. Marcus Wood of the China Inland Mission.

Christian Hospitals as Pioneers of Evangelization among Moslems. The *Orient* prints a letter from Marsovan which reports a sermon delivered in the mosque of that city by a Moslem *Iman*. He insisted that Christians must no longer be considered a class by themselves, since they served in the army and volunteered contributions to the government. All thought of plunder and massacre should henceforth be put away. The *Iman* declared that he would not bury any one who lost his life in an attack on Christians. He would not read over his body or give him the admission of Sons of the Faithful into Paradise.

One wonders if such novel utterances are in any degree a tribute to the relief work which Christians are now carrying on in behalf of Moslem refugees in Asia Minor. A Turkish paper expresses its appreciation of this work, praising especially Dr. Wilfred Post of the Konia hospital, who has been delegated to these activities.

"For each patient he has a kind word, full of goodness and charm. At the Ottoman hospital 700 await his daily ministration and 2500 vaccinations have been made by his skilled hands. All the unfortunates whom he thus helps, freely and with such devotion, are full of admiration for this good man and will surely keep him in undying memory."

Miss Jillson, of the American Mission School at Brousa, has received the decoration of the *Shefakat* from the Sultan for her unwearied devotion. More than 8000 persons are lodged, clothed, fed and warmed in four great buildings rented by the American Red Cross Society.

Better spade work for evangelization among Moslem peoples could hardly be imagined. The American Board carries on at the present time nine hospitals in Asiatic Turkey, almost all of which maintain dispensaries and outside practice as well. Three thousand four hundred in-patients were treated last year and 28,934 at the dispensaries. One of the most useful of these is that at Adana—the city which bore the brunt of the frightful massacres of 1905. This hospital is an outgrowth of the relief work of those dark days, and hardly anything more Christian could be devised than its present ministration to the persecuting Moslem population of the Cilician plain. Last year saw an increase of 100 per cent in the number of Moslem patients. These come into the operating theater and submit to anæsthesia at the hands of Christian attendants without the least indication of fear or distrust. A clean, comfortable bed, caring for fifteen sick persons on the average each year, with nurses attending night and day, and doctors on call at all hours, together with food, medicine, baths, operations and dressings can be maintained for $75—or £15—annually. That puts philanthropy on a large scale within the reach of multitudes. Write to Dr. W. N. Chambers, Adana, Turkey in Asia.

In Heathendom. 1. The Tokyo *Asahi* reports widespread financial corruption

in the Buddhist priesthood of Japan. The East and West Honganji Temples are up to the ears in debt. In spite of extortionate demands for contributions, the finances remain in bad shape. The *Asahi* urges that "these huge old temples and the tens of thousands of priests living on the superstition of the people be placed under proper surveillance."

2. India feeds and cares for 5,000,000 religious mendicants, most of whom are lazy, ignorant and immoral. This vast non-producing class is no inconsiderable source of Hindu poverty and degradation.

With this superabundance of *fakirs* goes, *pari passu,* a dearth of physicians and nurses. The medical officer of health in Calcutta keeps a record in the death register of those dying who had received no medical attention of any sort—native or European—during the last illness. Of 49,761 persons dying in five years, 62 per cent, or 31,221, were in this category. If such medical destitution can be found in the large cities of India, the state of the country villages in this respect can be imagined.

3. Bishop Durrant of Lahore declares that fifteen years' service in a mission college have made him distinctly narrow-minded in his estimate of the religious life of Hindustan.

"When I came out to India, I believed very much in the revelation of God to all mankind and that there must be a good many glimmers of light in the Indian religious systems." Now he concludes "that a creed is to be judged by the kind of thought tendencies it produces," and has learned to realize "that there is not any real distinction in the minds of Hindus and Mohammedans between right and wrong. The stress is laid on ceremonial offences rather than moral, which has brought about a moral obliquity nothing less than deplorable."

4. The Swedish missionary organ, *Missionsforbund,* prints a letter from a Congo missionary which illustrates the psychology of the heathen mind. He was called to sit in judgment on a village quarrel which took its rise in the following way. A certain village chief, Ngwami, had a sister married to a man in a neighboring village. One night a leopard visited the place and carried off a brace of pigs. A heathen priest was called in to determine who the leopard might be. He decided that an elder brother of Ngwami, recently dead, had, in the spirit world, changed himself into a leopard and was now prowling about Congo settlements. The wrath of the villagers was excited against Ngwami's sister, and her husband beat her and drove her out of the place. She returned to her brother, but some days later the husband, bearing a present of palm wine, besought that she be sent back. The missionary, after dilating on the folly of such superstitions, condemned the repentant husband to pay a fowl, both to his wife and his brother-in-law, and the situation was finally straightened out.

Brief Mission Notes. Japanese in Shanghai have their own Y. M. C. A. with dormitory and evening schools.

The Railway Y. M. C. A. of Korea grew last year in membership from 1200 to 2300. The railway officials have contributed 6000 *yen* to remodel an old building and 5000 *yen* for equipment. Secretary Mochizaki has been on an evangelistic tour among the construction gangs between Seoul and Wonsan and has been warmly welcomed by the men.

The students' glee club of the North China College, Tungchow, went to Peking to give a concert. The proceeds—$200—were contributed to the expenses of Student Volunteer evangelistic work among the villages. During the summer of 1912, 100 students from Peking University and North China College spent their whole vacation in preaching in the country. Students from St. John's College have conducted a summer school for village children with 150 in attendance. In Japan we note that student evangelistic bands visited places in the vicinity of Tokyo, during the last Christmas vacation, "making an impression deeper than more experienced persons often do."

Messrs. F. B. Smith and Raymond Robins, with the International Male

Quartet, passed ten days in Japan in their course around the world. On one day they addressed some 5000 young men in different meetings in Tokyo, and spoke to as many more later in Yokohama, Osaka, Kobe, Kyoto and Nagasaki. In Kyoto 400 university men invited Mr. Robins to speak to them in their clubhouse—an unprecedented thing. In Tokyo a dozen men of eminence—including the mayor, Baron Sakatani—had a conference, at which both Mr. Smith and Mr. Robins spoke with utmost freedom. Mr. Robins made clear in the government colleges his Christian faith and held his hearers' breathless attention.

The Sunlight Soap Works near Osaka, Japan, are, as those of Lever Brothers at Port Sunlight near Liverpool, run on the lines of a model factory. There is, of course, no Sunday labor and the day's work is confined to eight hours.

The membership of the **Y. W. C. A. in Japan** has reached a total of 1500. Large numbers of Japanese girls are now employed as stenographers, clerks, etc., especially in Yokohama, and it is now proposed to establish a Y. W. C. A. noon-hour resting-place, with lunch rooms and educational features, in a central part of that city.

The Arabian Mission reports an increasing number of lepers at its Busrah hospital. Last year seventy-one persons with this disease appealed for help. A special isolation ward is now planned.

A Leabury Memorial Library and two professors' houses have been secured for the new equipment of **Yale at Changsha, China.** There will be four dormitories, classrooms, powerhouse, lecture halls, chapel, refectory and administration building, erected in quadrangular courts with cloister. The architecture will follow the best Chinese architectural lines. The entire cost of the twelve main buildings and the pavilion will be about $200,000 gold.

Miss Vinton, a veteran of the **Baptist Mission in Burma,** is carrying the heavy load of an orphanage in which over a hundred children—Burmese, Chinese, Shan, Karen, Arracanese and Chin—are being supported and trained to Christian manhood and womanhood. A point in its growth has now been reached where expansion of plant is absolutely necessary. The government stands ready to contribute R. 15,000 for this purpose, provided R. 35,000 can be found elsewhere. With these funds a new building could be provided and land for a cocoanut plantation, which would, in time, render the orphanage largely self-supporting. Any wishing to help can consult with Miss Vinton, by addressing her at 15 Mission Road, Ahlone, Lower Burma, India.

Fourteen **student hostels in Japan** made possible by an American gift of $50,000 are now all occupied. They house 300 men and serve, at the same time, as centers for Christian activity. The Korean Y. M. C. A. in Tokyo works among the 500 Koreans in the Japanese capital. When Secretary Kim entered on his office, two years ago, there were but two Korean Christians in this student community. Now there are eighty. A Union church is to be formed by them with a pastor from Korea.

The **workshops of the Korean Y. M. C. A.** in Seoul are proving a successful venture. The sale of finished products in 1911 amounted to 4000 *yen;* in 1912 to nearly 10,000 *yen.* Two large orders for furniture—one of 1300 *yen* for the head of a girls' mission school; the other for 1600 *yen* for the Severance Medical School—have been filled. The students in their trade school have a weekly course in the Life of Jesus.

The Gospel sung is especially attractive to natives of India. One friend of missions has sent **money to provide a dholak** (native drum) for each of thirty village teachers in a Methodist mission. And he will see results from his gift, too!

More than **100,000 Koreans have emigrated to Siberia** and the movement thither continues on a constantly increasing scale. Korean colporteurs of the Bible Society, seeking to furnish their expatriated countrymen with Scriptures, are imprisoned by Russian police and

their stock of Bibles confiscated. But they persist in preaching in prison, and writing Scripture texts on prison walls for the edification of prisoners to come. Mr. Kim—a successful school teacher, the head of five country schools, which on his conversion became five churches as well—crossing into Siberia on evangelization excursions, has lain in Russian jails four different times for preaching the Word. Nevertheless, he has left behind him in Siberia seven different Korean churches, founded through his efforts.

Mr. Lawton, the American Consul at Oaxara, Mexico, describes the work of a **Mexican Methodist pastor** at Santa Inez del Rio. His church building was burned recently by Catholic fanatics, but has been rebuilt. Where three years ago not a half dozen people could read or write, every child from six to eighteen years is now able to do so. This pastor has actually thirteen little churches in his charge, and has to make all these points monthly on horseback over high mountain trails. He has also to look after various day schools, while his wife teaches the school at the central station. He has two children at the Mexican college in Puebla, besides five at home, and receives just $25 in gold monthly.

The **Mission for Lepers** which is supported by English-speaking Protestants is now responsible for the maintenance of fifty-two asylums in China, Ceylon, India, Burma, Japan, Siam and Korea and of twenty homes for untainted children of leprous parents. Thirty other stations are aided by grants of funds or by support of individual lepers. The economy of management in this great enterprise is shown by the fact that a gift of $25 will support a leper for a year in one of the asylums and a single dollar for two weeks. It is probable that we have here the most extensive as well as the wisest Samaritan work among these unfortunates in modern times.

President Yuan Shih Kai has conferred on Mr. John Archibald of Hankow, the agent of the National Bible Society of Scotland, the decoration of "Felicitous Grain," recently instituted by the Chinese Republic. This honor has been bestowed on no missionary and on few foreigners. It seems a peculiarly felicitous mark of esteem for one engaged in scattering "the good seed of the Kingdom."

DR. JOWETT'S IMPRESSIONS OF THE NORTHFIELD SCHOOLS.

"I am increasingly impressed with the strength and beauty of the work which is being accomplished in The Northfield Schools. First of all, fourteen or fifteen hundred young men and women, children of disadvantage, are helped to obtain a thorough education, which equips them for efficient service in many different callings—the home and foreign field, the Christian ministry, the teaching profession and positions in science and agriculture. In the second place, their student life is lived in an atmosphere which brings them into communion with the Highest, and so helps them not merely to make a living, but to reveal a consecrated life. In an exceedingly real sense, Northfield is not only putting into the hands of a great company of young people the means of honorable livelihood, but is sending out into different spheres of life a strong fellowship of consecrated men and women. I do not know any finer piece of work of its kind, and I have often said that, if only our beneficent friends could see it, the stream of their liberality would flow to its support. I commend the great institution with all my heart."

BEGINNING OF MISSION WORK AMONG THE NUERS.

Rev. Elbert L. McCreery.

REV. ELBERT L. MCCREERY.

Ten years ago, after his visit to the Sudan, at which time he visited the Mission Station at Doleib Hill, Lord Cromer used the following words in presenting his report to both Houses of Parliament:

"I understand that the American missionaries contemplate the creation of another mission post higher up the Sobat. It is greatly to be hoped that they will carry out this intention. They may rely upon any reasonable encouragement and assistance which it is in the power of the Sudan Government to afford."

That which was then the hope and desire of the Mission—what shall we say concerning the desire of our Lord?—was delayed for a full ten years, because the Church was not ready to move.

It was in July, 1911, that the Sudan Mission in its Association said that we must wait no longer (although no advance appropriation had been made), but begin the work at once. Two missionaries—a physician and an ordained man—were appointed to begin the work, with £75 English ($375) as the budget for the first year's expense. It was some months, however, before work could be laid down and all preparations made for the trip.

It meant a journey of about 750 miles beyond Khartum, going 200 miles beyond the nearest post office or telegraph, on a portion of the Sobat River navigated by a government steamer for but five or six months each year. The means at hand seemed very inadequate, but the Master of the vineyard knew the needs and was providing for them.

Two suggestions, made by friends in America more than a year before, seemed to indicate that the Lord was then preparing for the equipment of the new work. The first suggestion came in the form of a question as to what would be our need for a launch. The second was from a man, formerly a foreign missionary, whose heart was afire with the great need and into whose hands a small legacy was coming to

NUER TUKL.

be used for missions. His great longing was to see the Gospel taken to the Nuers, and he desired that this money, soon to be available, might go for a small barge, or something of that nature, to provide quarters for the missionaries going up and down the River Sobat taking the Gospel message to these people.

God did provide. First a small barge, with a cabin and a mosquito room, was fitted up, being built by the Sudan Government Steamer Department at Khartum North, and named the *Evangel.* Then a small launch, the *Erskine,* was sent out from America. Special gifts of money came in, so that with the legacy there was sufficient to cover the entire cost of both launch and barge.

While preparations were thus being made for the material side of the trip, much prayer was offered by the missionaries that the Lord would prepare the way before His messengers and that He would kindly dispose the Nuer people toward us. These prayers, too, were answered, for, from our first day among them until we came away, we were most kindly treated by them and no ill-will was ever manifested toward us. As soon as we reached Kwainlual-town people began bringing their sick to the doctor and it was not long before he was treating more than ninety persons a day.

SHILLUK WARRIOR.

(While Nasser is among the Nuers, yet this picture is typical of the country.)

The first trip extended from May till September, 1912. During this time we lived on the *Evangel* which was tied up just opposite the old military post at Nasser, about 200 miles from the junction of the Sobat River with the White Nile, near Taufikia.

The start from Khartum was made with the *Erskine,* having the *Evangel* in tow. When we had proceeded about sixteen miles our batteries gave out, and none could be secured short of Cairo. Since this would delay us several weeks, and as a government steamer was leaving in a few days for the Upper Sobat, it was thought best and decided that we be taken in tow by the steamer. We were twenty-one days making the 750 miles, as the upper part of the river was still quite low. The batteries, which had been ordered from Cairo, reached us about six weeks after we had arrived at our destination. We hoped then to get some use of the launch, but found that our spark coils were defective and could not be relied upon. We were thus deprived of the use of the launch almost entirely during the whole trip.

On the return journey, we drifted down the Sobat, averaging about twenty miles a day. The mosquitoes were so bad at night that we always tied up. A number of times we were helped on our way by making ourselves fast to an island of floating sudd. With the large body of roots submerged and very little above water, comparatively, to offer resistance to wind, the sudd would drift much faster than the barge. Even with some wind against us, if we were fast to one or two good pieces of sudd, we made fair progress. From Taufikia to Khartum we were towed again by a government steamer.

We have been not a little disappointed in the launch, as she is altogether too light for our work. Just now we have

The *Evangel.*

been thirty-two days on a journey which with a suitable launch should have been made in almost that many hours. We hope that there may be an opportunity of selling her and of getting a craft suited to our needs. If we had, in addition to our small barge, a reliable launch that would run in about ten feet of water, we ought to be able to have communication with the outside world practically all the year; then, in case of serious sickness we would be able to reach a government steamer.

And now a word about the language. During the days of preparation in Khartum we got in touch with an old Nuer who had been brought there in Dervish days, and with him we were able to make a start on the language. To begin studying a language which has never been reduced to writing presents numerous difficulties, and to make such a study of it as will enable us to embody in a pagan language the Gospel message requires not only time and patience, but much painstaking. Realizing to some extent what still lies before us ere the language can be mastered, we hesitate to say much about what we have accomplished thus far, lest we give the impression that the task is nearly finished, when, in reality, it will be some years before the language will be completely under control. Having said this, however, we may state that a large amount of material has been gathered covering nearly all points of grammar. We are now quite sure of the usage of most of these points, and the study of the coming year should clear up others, and thus give us a much larger store of material from which to draw our deductions.

Shilluk War Dance.

As to the people, we believe that they will be receptive. They seem to us to be more open to impression than the Shulla people, and we trust that through God's blessing the time between the sowing of the seed and the harvest may not be long.

A little story of their idea of creation which I was able to get from one of them is exceedingly interesting because of its likeness to our own belief of creation. It is as follows:

"God created heaven and the earth in one day. God created the Nuers from dust. We, the Nuers, know the place (Lich) in which God created us. God created all things except Himself. Trees were created by Him. Rain was created by Him. Grass was created by Him. All things were created by God."

May not this simple little creed be God's point of contact, from which the missionary may begin to give them God's own message? Will not each one who reads this pray that it may not be long before we may be able to speak to them, in their own tongue, the "wonderful words of life," the glad news of salvation through a crucified Redeemer?

Nasser, Upper Sobat River, Sudan.

THE QUEST FOR GOD IN FRANCE.

George T. Berry.

American Secretary of the McAll Mission.

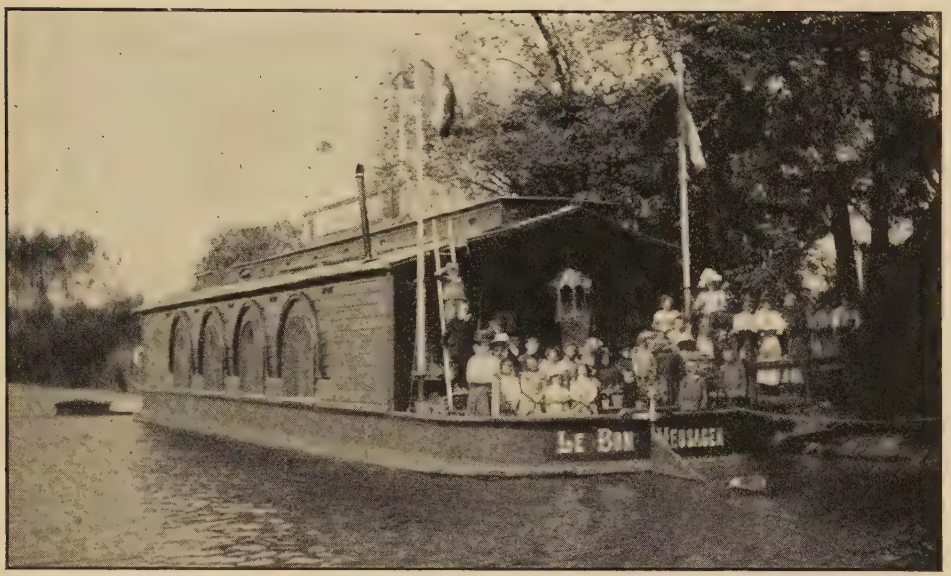
In no part of the Latin world is the evangelical outlook brighter at the moment than in France—the land where the precedents are made which are followed in Italy, in Spain, in Portugal and even to the remote boundaries of the South American states.

It is now eight years since the passage by the French Parliament of the law separating Church and State. The abolition of the old *régime* of more than a century's standing was immediately followed on the part of the rank and file of the French electorate by the adoption of an ultra-socialistic scheme. The intervening years, however, have served to prove the utter inadequacy of a non-religious national programme, and at the moment there is a most pronounced return on the part of many of the better spirits in France to a deeper interest in religious things. Leaders of public opinion, literary critics, philosophers and men of science are advocating the necessity of faith in God, not only for the sake of saving the people from the blight of infidelity, but of safeguarding the very life of the State. The soul of the France of to-day might be pictured in the words of one of the younger French poets, Fernand Gregh:

"Lost in doubt, bewildered in ignorance, and yet trembling on the verge of sight, of knowledge, of decision, so that it needs but the touch of a friendly hand, the sound of a believing voice to open its eyes to the knowledge of God—that word once so clear and now so obscure, but which in the darkness in which we are wandering is still the most golden word mortal lips can utter."

Religious leaders, Roman Catholic and Protestant alike, are taking advantage of this saner *mentalité* to induce a return to organized religion. There is a vigorous stirring among the dead ceremonials of Roman Catholicism. I quite had my breath taken away last summer in a revisit to the Cathedral at Tours to read in an *affiche* upon the wall an exhortation to the faithful to remember the Sabbath day to keep it holy, with subordinate injunctions against Sunday labor, etc.! Schools and *patronages* are being established by the Roman clergy for the instruction of children both in church doctrine and in morals, and recently—in imitation of the Blue Cross (total abstinence) organization—there has been established a similar Catholic society known as the Golden Cross.

There is a pronounced reawakening as well of both the energy and generosity of French Protestants. Disestablishment meant



GATHERING FOR SUNDAY SCHOOL ON THE CHAPEL BOAT.

also disendowment for the Protestant churches. It was at first thought that this would necessitate the abandonment of many congregations, yet despite the loss of $400,000 a year from the State, the little Protestant body in France rose bravely to the emergency, and although the effort is still many thousand dollars short of the aim, the annual subscriptions to-day cover not only the amount formerly received from the State, but $200,000 a year more toward the support of the home churches, plus fifty cents *per capita* for mission work.

To feel the popular pulse most acutely, however, one must turn to the industrial and peasant classes. From the Channel to the Mediterranean the men of France are on the quest of a new social and industrial order. One perceives this whether he talks with the factory hands of the great manufacturing centers of the north or with the men from the wheat fields and vineyards of the south. As a nation France is seeking the secret of idealized human relationships. That the Church can give her substantial help in attaining the object of her search she has practically ceased to believe. Too long has she suffered the insincerities of priestcraft to put confidence longer in official religion. So intense until but very recently was the distrust of the people in regard to everything emanating from the Church, that a McAll evangelist could write:

"The opinion prevails among the majority of Frenchmen that as a nation we are perishing between faith and superstition, between religion and clericalism, between God and the tyrant. When one speaks of the all-loving Father in Heaven he suggests to the mind of the average working-man the *gendarme* of the capitalist class, and the mention of the name of Jesus serves only to raise the bogy of the Jesuit."

Yet, despite so distressing a picture, the men of France of to-day are, consciously or unconsciously, turning in every direction for the guidance and consolation of religion. Said M. de Grenier-Latour, the associate director of the McAll Mission, at its fortieth anniversary last summer:

"When nations in distress ask for peace and justice, it is in reality Jesus Christ for Whom they ask. Justice, truth, holiness, incarnate in a Person, and thus capable of being believed in as we believe in and love a person—there you have the essence of the human soul's aspirations."

It is just this aspiration that the French nation is now dimly feeling. For fifteen

A Fresh Air Party from Paris En Route in Normandy.

centuries she has been experimenting with the various forms of civil and religious government, until, having tried out everything else, she is coming at last, as by a process of elimination, to the one and only order of life remaining, namely, the programme of the New Testament Christ. Many hindrances block the way to a cordial adoption of Jesus' scheme of life. Disillusionments must be expelled and prejudices broken down before as a nation our brethren beyond the sea give themselves whole-heartedly to the new *régime*. Yet, the logic of her history impels her forward. She who first of all among the nations recognized the elementary prerogatives of democracy, who waded through rivers of blood in defense of her theory, must in the sheer logic of her unique development bring her age-long aspirations to consummation in the final victory of a truly Christian society.

Such a crisis as this can be met in only one way, namely, by a popular movement, free from all ecclesiastical entanglements—a movement of disinterested and transparent sincerity.

It was in response to a Frenchman's request for a Gospel of this sort that Robert McAll went to Paris in 1872. His decision was determined by the word of a working man, that only a *religion of reality* would ever again be seriously listened to by the men of France. This statement, illuminated by forty troubled years of national evolution, is taking the form today of an actual outcry for such a Gospel. The effort to respond to that cry has not only intensified the original purpose of the McAll Mission, but calls for every originality of resource and method as well.

In this fact lies the *raison d'être* of the Mission's present forms of development, which are chiefly of the nature of demonstration-establishments—*Fraternités, Foyers du Peuple, Solidarités*—names that stand for practical brotherhood. The new $100,000 memorial building, dedicated last summer in commemoration of the fortieth anniversary, is the most recent and pronounced proof of the wisdom of this method. This building, equipped for ministering to human need in every age of life and at any hour of the day and night, has within the first year of its operation taken the place of preëminence among all our Paris institutions. At the *Maison Verte,* at Grenelle in Paris; at Lille and Roubaix, at Rouen, at St. Etienne, at Nantes and elsewhere, "demonstrations" of a similar sort are being made, and once our equipment is raised to the standard of our opportunity, we shall have built, as a man from Brittany phrased it, a "school of God," of national proportions.

The McAll Mission has sometimes been criticised because its efforts have not been chiefly directed to the building of churches. This criticism is superficial. The Mission's converts are turned over to membership in the evangelical churches as rapidly as they can be persuaded to do so. But it is the Mission's main function to prepare the way for the church of the future. That church is not yet in sight. The things which are going into the making of it, however, are being discovered from year to year, and when the Spirit of God, operating upon French temperament, indicates the psychological moment, the ideal church of Christ in France will appear.

For the moment we must content ourselves with the work of preparation—by proclaiming a brotherhood which puts the socialist's dreams to shame; by preaching a Gospel which, appealing to the rational faculties of men, draws the freethinker to Him Who spoke as never man spoke; by the proclamation of an evangel which sets men free to themselves, to their children and to their fellows; which brings solace to the widow in her *mansarde;* gladness to the little children; strength to the young man and young woman who stand by the places of decision—in a word, a Gospel which raises every earthly standard and sets high the hopes of the future; unknown for

of the wolf are buried in the flesh of the Shepherd, what peril it has escaped.

"None of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the Lord passed thro'
Ere He found His sheep that was lost."

If Jesus Christ tells me that in order to save sinners it was necessary for Him to come from heaven into this world that is going to ruin, this world of men whom God has endowed with the power of moral choice and gifted with responsibility, I believe it. And how is He going to accomplish this stupendous thing? By living His white, pure life and throwing my stained life into awful relief? Partly. By giving me a law that condemns me through and through, for the law of Jesus is more severe than the law of Moses? Partly. And if He tells me further, that it is necessary for Him to die, and, as Dr. Dale puts it, He began to die in Gethsemane—if Jesus Christ tells me that in that agony and in the shame and sorrow of the Cross He is fighting the wolf and battling with the disease, then I believe Him. And when He tells me, too, that His risen life may flow into me, cleansed as I am by the merit of His blood, and gives me the victory over my passions and lusts, I believe it, because I have proved it. That is beyond dispute. That is out of the region of theory, and it is no use anybody starting doubts about it. We *know* that Jesus Christ can cure a man of the disease of sin who commits himself to Him.

And the heart of the Gospel is this, that God has sent forth not a doctrine to be believed, nor a code of laws to be kept, nor a moral example to be followed merely, but a great, warm, loving Personality Who shares His life with me. "If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." That means, my friends, that we are bound to demonstrate the truth of the Gospel in our lives. There must be a gospel of redeemed character, a daily witness that Jesus Christ can cure men of lying, of covetousness, of bad temper, of every evil thing—that He can dry up the unclean spring and fountain in a man's nature. And, my friends, it is with you, if you are plagued with evil things and beset by invincible spiritual foes and humiliated by moral defeat, it is precisely with you that Jesus Christ has commerce. He is here to deal with the man who thinks wrong and who does wrong, and to help him to think right and do right. It is a faithful saying, and worthy of all acceptation; it is a fact, and the central fact of the universe, that the holy God gives Himself for us and to us in Jesus Christ our Lord. May we accept the statement, test it, live it, and bear witness to its truth!

"LO, I AM WITH YOU ALWAY."*

Rev. J. H. Jowett, M. A.

"Lo, I am with you alway, even unto the end of the world. Matt. xxviii. 20.

There are four ways in which this verse has been regarded. Some people say that the words are fictional: that they were never spoken by the Lord; that they were born in another man's mind; that they have no vital relationship with the thought and purpose of Jesus, and, therefore, we should employ a penknife and cut them out. The second statement made concerning this text is that the report is accurate, but the claim is presumptuous. We are told that, like all other great leaders of men, the Nazarene had moments of unillumined ecstasy. There were times when, like Mohammed, like Luther, like John Wesley, He lost the true perspective and purpose of things. Or, to put it more plainly, these are the words of a fanatic, and due allowance must be made for exaggeration. Then there is a third way. The words were certainly spoken, but they were never intended to be literally taken. They are symbolic and

*Delivered at the Northfield General Conference of Christian Workers, August, 1909.

figurative, and we must beware not to spoil them by getting away from the symbolism. We must exercise the imagination and interpret them upon the purely human plane. The fourth way is this: that the words are simply, naturally, literally and gloriously true; that the Master said them; that He meant just what He said, that He—Jesus the Christ, a personal, conscious, intelligent presence—is forever abiding with His disciples, sharing all the difficulties of the pilgrim road, participating in their triumphs right away to the end of the world. That is what you and I believe, and that is the witness, the overwhelming witness, of the Christian Church.

Let me alternate the emphasis on these words in order to introduce that upon which I wish to dwell. "Lo, *I* am with you." How daringly egotistical, how daringly personal, obtrusive! One of your great essayists, Emerson, severely criticised the Christian Church for "dwelling with noxious exaggeration about the person of Jesus." He said that we have taken Jesus' beautiful, sweet character and by dwelling upon it we have converted it into an idol. Instead of dwelling upon the Saviour's teaching and noticing and enforcing its elasticity so as to comprehend the condition of new days, we have—so said Emerson—grotesquely magnified the Man until we ourselves appear dwarfed and paralyzed by His side. His very teaching has become ineffective and grotesque.

But my difficulty is this: that the Lord Jesus so ceaselessly dwells upon Himself that when I come to the Gospels and try to deal with the teachings, I cannot detach them from the Teacher. I find I cannot separate the teachings and deal with them as abstractions. The Lord Jesus so mingles Himself with His teachings, He is so part and parcel of His teachings, that when you begin to deal with them, you must inevitably deal with Him. No, if we are "dwelling with noxious exaggeration about the person of Jesus," we are only doing what the Saviour did for Himself.

Take words like these, for instance: "I am the bread of life." How can you deal with the bread without dealing with Him? "I am the light of the world." How can you deal with the effulgence and the illumination without dealing with Him? "He that followeth me." How can you deal with discipleship without dealing with Him? "Come unto me, all ye that labor." How can you deal with the consolation and love without Him? "I am the resurrection and the life." "If a man keep my saying, he shall never see death." How can you deal with immortality and leave out Him? "Ye search the scriptures, because ye think that in them ye have eternal life; . . . . and ye will not come to me." How He intrudes Himself above even sacred writers! If we are dwelling upon the Person of the Lord, it is only what the Lord did before us; we are catching His habit. "I, if I be lifted up from the earth, will draw." How, then, can you deal with the magnetism of the Word and the vitality of the teachings if you leave out the Magnet and fail to deal with the Life?

Continually I receive messages like this: "Why don't you get away from John, and—particularly—why don't you get away from Romans and Ephesians and Colossians, and preach the Sermon on the Mount? Give us ethical principles. Detach the teachings from the mere personality of Jesus." Now, the people who talk like that have never read the Sermon on the Mount. They say, preach on these texts: "Love your enemies"; "Blessed are the pure in heart"; "Blessed are the merciful"; "Judge not, that ye be not judged." But they have never read on to the end of the Sermon on the Mount, for, if they had, they would come face to face with this towering, obtrusive egotism: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me." I am quite willing to preach the Sermon on the Mount if I may be allowed to take all of it, not only the beginning, but the end as well, where the Lordship of Jesus is obtruded, where He takes the throne and pronounces judgment. Take Him where you will—in the mystical book of John or in the more practical book of Matthew—and the teachings are side by side with the Teacher. If ever we do drop the personality of Jesus we shall devitalize His teachings, and His ethical principles will be devoid of power.

"I am with you ALWAY." That word *alway* separates Him from every other teacher the world has ever seen. If you want to know how infinite is the separation, take down the biographies of some of the superlatively great leaders of the human race. Listen to their last words, and when you have their message in your ears come back to this, and you will feel that you are in another world. Take that great book of Plato in which he describes the last few moments when Socrates is leaving his disciples. It is a beautiful picture, tragic, pathetic, winsome. But you never find Socrates even whispering that when he has left his disciples he will remain with them, a personal attendant spirit among them. Take the apostle Paul himself—next to the Lord, perhaps, the greatest man among men—and read his Second Epistle to Timothy where you get his almost farewell word: "I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith: henceforth"—I will remain with you? Not a suggestion of it. When his disciples were gathered about John Wesley was there anything of this kind? The great men of our race do not come within an infinite distance of suggesting that they will remain among their disciples. This, I say, makes the Lord unique: "Lo, I am with you alway."

But how?—for here one or two or even three perilous heresies are creeping in. *How* is He with us alway? Let me say first, He is not with us as a mere remembrance. I cannot imagine for a moment that Jesus said to Simon Peter, "Now, Peter, I will remain with thee wholly in thy memory, and as thou rememberest Me through the days thou shalt be strengthened and blessed." It is no gospel to me to be told that my strength consists in remembering the Lord Jesus, for my memory is so feeble. I think it is something like what your own Oliver Wendell Holmes speaks of in his "Autocrat." He says, "Memory is a funny witch. She treasures all sorts of bits of straw and rags, and throws her jewels out of the window." Oh, how often I think of the prayer I once heard in my early student days, "Lord, teach us to forget what we ought not to remember!" Do we always remember what we ought never to forget? No, there is no gospel to me in saying that Jesus remains in my memory. Here is the Gospel to me: that Jesus Christ remembers me; and here is my prayer: "Good Lord, remember me."

Neither does He remain with us merely as a vague, general impulse in the experience. George Eliot said that the Lord Jesus, when He was upon earth, gave a sort of impulse to the race, and that impulse remains to our own day and, therefore, He lives. It is something like an engine, shunting on the railway. The engine gives the train a sudden impact and then stops. And the trucks continue on the strength of the impact given, while the engine remains dead. And, says George Eliot, and all who believe in her teaching, it is perfectly true that He is with us now in a dumb, vague, blessed impulse. Is that your Jesus?

If I may recall my illustration of the train, I will tell you of my Jesus. When the Lord came and put Himself on the train He went with it, and He is with it now. "I am with you, not merely as some dumb, contributory impulse, a dying dynamic; I am with you a living presence, conscious, intelligent, knowing you and offering the powers of the Infinite to save you and to complete the plan of your life, and lift you into a life of holiness with God."

I pass now to another point. To whom was this great promise made? "I will be with YOU." Who are *you?* The people to whom He was speaking were, first, disciples; second, they were crusaders; third, they were heralds.

They were disciples, which means that they were learners, listeners—that they were porous to God. When I open my ears and listen to Jesus, when I become a pupil of Jesus and all the avenues of my mind and soul are opened to the insertion and incoming of His will, I become porous to the Divine. The Divine enters my life as water is soaked up by a sponge. These people were porous to Jesus, receptive and observant. They were disciples.

And they were crusaders. Disciples are willing to learn; crusaders are ready to do. I am fond of that word crusader and of the word knight. There is nothing that

appeals to the young men of my church in Birmingham like becoming knights and crusaders of the glorious and chivalrous Order of King Jesus. If I ask them to be members of the church, or if I ask them to confess Christ, it means little or nothing; but I alter the phrase and say: "Here is King Jesus' table of pure, sacred, holy knighthood. Who will enlist? Who will be crusaders to do His bidding?" So here were these disciples porous to His teaching, now ready for the doing, the "Go ye and teach."

Then they were heralds, ready for speaking, and if you can give me another condition for Christ's presence I have yet to learn it. Whenever you can get a man or a woman porous to Jesus, chivalrous in the presence of Jesus, ready to tell the story of Jesus, then I say you have a man or a woman concerning whom the Lord Jesus will say, "I will be with you alway, even unto the end of the world."

Now may I once more slightly alter the emphasis? If you want to get the music out of the sacred Word, vary the emphasis. Change the emphasis of this text: "I am with *you*"; "I will be with *you*." Who are they? A little company of fishermen: among them impulsive, mistake-making Peter: "I am with *you*," and halting, doubting Thomas: "I am with *you*."

But here we are face to face with a modern doubt. One of our great English essayists, Frederic Harrison, who professed to be an agnostic, said, "If Jesus be God, and if in Him all things consist, what presumption to suppose that He will take note of us!" Frederic Harrison almost makes one page laugh in derision that poor little motes like you and me can dare think that the personal God Who inhabits the infinite depths of the stellar spaces will take note of us. Here is his reasoning: If there be a God, then God is so infinitely great He will take no note of us.

But when I turn to the New Testament, I find the Lord Jesus says that we are getting greater and greater in proportion as we become concerned about things that are small. The Lord Jesus says you can estimate your growth in greatness by your discernment of the trifle. When all the little things in my life, my little courtesies, my little recognitions, begin to blaze and burn for God, to shine like lamps along the pilgrim road, then I am becoming great. In proportion as I get close to little things, as I get down to them and see big things in them, am I getting great. If the Lord Jesus reasons like that you may be perfectly sure it is right, and that the greatness and almightiness of our blessed Lord consist in how much He can see in little people like you and me.

But I am not ready for a moment to admit Frederic Harrison's primary assertions. I am sometimes grieved with people who are always talking about us as little motes, as mere earth worms. We are not worms, and we were never intended to describe ourselves as worms. I sometimes think the eighth psalm is misinterpreted: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of *him?*" That is how people generally read it, and that reading of the text makes man to be insignificant: "'What is man that thou art mindful of him,' that poor little worm?" This is how I think it ought to be read: "When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained; what *is* man that thou art mindful of him?" What kind of being must he be when Thou wilt come to his gate?

Suppose your President were to come down to Revell and spend two or three days with me. All your morning papers would say, "Who *is* this Jowett?" The emphasis would not be, "Who is this *Jowett?*" but "Who *is* this Jowett?" And the psalmist says: "When I look at Thy home, Thou infinite God, what *is* man that Thou wilt come and knock at his gate and hold communion with him? What a big being he must be in Thy sight, that Thou wilt make him guest." I do not, I say, accept Frederic Harrison's suggestion that we are nothing. To my mind that psalm instead of pointing to the triviality and littleness of man exalts his dignity and makes him a companion of the Lord Almighty.

And lastly, this is the promise: "I am with you ALWAY,"—even the apparently least of you, "I am with you *alway*." But I like best the marginal rendering in the

revised version: "I am with you all the days." Always seems to mean an unbroken period of time of one color. All the days breaks it up, and I see my life as it is in all its motley, manifold varieties. If the Lord is with me, and with me all the days, then His companionship is independent of my changing moods. One day I am depressed, sad, of little heart, of little hope; the next day I am glad, expectant, hopeful, full of joy: *"all the days!"* One day I am down in the seventh chapter of Romans, and I am saying, "O wretched man that I am"; the next day I am up in Corinthians: *"all the days!"* When the Lord comes to your gate, He does not say, "What mood are you in to-day?" His presence and companionship are unchanged by our changing moods. *"'All the days'* I am with you—in the days of youth, in the days of adolescence, in the days of your prime, in the days of eventide, in the day of life, in the day of death, in the day of judgment!" My God, what a Christ, what a Christ! "Having loved his own, ... he loved them unto the end."

Now, this Jesus is here, and I want every person in the audience to stretch out what may be the lame hand of faith and say to this great Lord, humbly, genuinely, deeply, "I take Thee for my Friend." I do not care what your burden is. I do not care how unclean you are. It does not matter though you have wasted your substance and lived with swine, if in your rags and dirt you will put out your hand to the great Companion and say, "Lord, be Thou my Friend all the days." Begin this day and thou art His.

I was reading the other day that glorious book of Charles Kingsley's, entitled, "Yeast." You remember how Nevarga, dirty, habit-stained, morally and spiritually broken, feeling utterly defiled, kneels away in the desert by a furze bush, and lifts up his heart to God and cries: "Then I rose up like a man and I spoke right out into the dumb, black air, and I said, 'If thou wilt be my God, if Thou wilt be on my side, good Lord Who died for me, I will be Thine, villain as I am, if Thou canst make anything of me.'" And Charles Kingsley says the furze bush began to glow with sacred flame, and there in the desert the Lord Jesus found a new companion and made a new friend.

THE AFRICAN'S WAY.

W. R. Moody.

To live for more than two decades in the midst of an alien race without a "furlough" in which to renew one's touch with "the home land," is an experience known by few missionaries. But this is exactly what Mr. Dan Crawford has had in that little known part of Africa, south of the Congo, called Angola. In 1889, he penetrated into the interior and remained there until 1912.

The conclusions of a careful observer, in a land and among a people of which the world at large knows practically nothing, are necessarily of interest, and when these are recorded in a style that is in itself fascinating, revealing the writer to be no less author than explorer, evangelist and student of men, the whole must prove of exceptional value. Such is "Thinking Black."*

In preparation for his life as a missionary, Mr. Crawford must have had exceptional training. His familiarity with the best writers—not only past but contemporary—reveals a wide erudition, and one wonders how, in the manifold experiences of twenty years' traveling, he has found time in which to keep in such close touch with the outside world.

As the title of his book indicates, Mr. Crawford's object in writing is to portray the negro in his attitude of mind to the world as he knows it. In a popular style,

*"Thinking Black," by D. Crawford, F. R. G. S. Morgan & Scott, Ltd., London, England. Illustrated. Cloth. 485 pages. 7/6 net.

and through the native traditions, customs, proverbs and songs, he reveals to us the mysteries of the working of the black man's mind. We are warned at the outset that the natives of Angola lack directness in thinking, just as their jungle paths are wanting in conformity to any idea of straightness, for—says Mr. Crawford—"mentally Mr. Negro spends life carving out for himself a theory that will fit the facts of his corkscrew path. Take, for instance, the necessary monotonous Indian file this same narrow trail of ours involves: there is a whole negro philosophy of 'follow your leader' meaning in this. For as we saw, see, and shall see, the negro's 'way' of doing a thing is merely to do it as the man who went before him did it. The slaves of precedent, they dog the steps of a thousand ancestors, and such is the tenacity of the negro type that to this day their whole outfit of the twentieth century A. D. can be found perfectly reproduced on Egyptian monuments of the same century B. C. Hence the Bantu song:

"'A well-worn trail is a very good thing,
It must lead up to a very great King;
And so with customs of days of yore,
We do what millions have done before.'

"That is to say, precedent, not principle, is their black law. And any African dictionary tells the whole tale, for around this germinal word 'path' there constellate a dozen ideas, like law, prohibition, transgression, plan, etc."

A missionary, especially a pioneer missionary, has trials and temptations that call for large reserves of grace. Where, however, God has given His servant a sense of humor the path becomes easier. In many a trying situation an appreciation of the ludicrous relieves the tense nerves and enables the weary laborer to smile while enduring. Mr. Crawford has been so endowed, and many experiences which tested his faith were lightened by this gift of God. It is this probably which leads him to entitle one chapter, gruesome in its description of hideous customs, "Black Suffragettes."

One of the fascinations of "Thinking Black" is the intensely practical judgment which Mr. Crawford brings to bear upon his work. Nothing expresses this better than the many aphorisms with which the book is replete. For instance, we are told, in illustration of the need of societies in Christian work and missionary fields differing in temperament, that "the wheels of a watch move contrary to each other, and thereby alone can you get a good time-keeper." And again, "The maximum of power with the minimum of machinery is a good motto in missionary work." Once more, speaking of the necessity of the regenerative work of the native being accompanied by efforts for his social betterment, Mr. Crawford says, "For the crooked ways of the crooked negro have not yet been exhausted, and long ago it must have been obvious to the most superficial reader that this crooked sanitation must also breed a crooked set of morals. Laugh at the missionary as the modern traveler must, we dare not hide the fact that the soul of all improvement is the improvement of the soul. The infectious cough going round the town is only the type of the infectious immoral gossip. There is no secret hidden in that whole grass town. . . . . Thus the negro river of morals is fouled at its own fount; the said fount being, so to speak, not a cool mountain spring high up in the clouds, but rather one of their own hot springs hiccoughing down in the sweltering plains. . . . . I have a plan simmering in my mind, a plan that involves long one-street villages lined out for miles. The thing can be done, and we missionaries should do it. Oh, yes, we are here for souls, but—I repeat it—the negro soul is as wholly embodied as the negro body is wholly ensouled. In other words, in Africa the only true fulfilling of your heavenly calling is the doing of earthly things in a heavenly manner."

It is not, however, for the social benefit alone of the native that Mr. Crawford stands. His book reveals him as characterized by deep spiritual insight and an intense yearning for the salvation of souls. Speaking of a fellow missionary he says, "The burden of suffering may have hung like a millstone around his neck, whereas I realized it was only a weight to keep down the door while he was collecting pearls." "God in all lands must cross His Church before He can crown it."

It is not too much to say that "Thinking Black" is the popular missionary book of a decade. Mr. Crawford does not pretend to discuss the more scientific problems of his people. He attempted to portray in a popular style—and has succeeded in doing so—the mental attitude of the negro of Angola. At the same time he has given us gruesome descriptions of the burdens, the slavery, the cannibalism and the superstition under which the poor natives suffer. The book will awaken in the Christian world at once a higher appreciation of the native of a part of Africa heretofore little known and a greater sympathy with his sufferings, and predict for him a more hopeful future with the advent of the Gospel. Mr. Crawford shows him to be capable of high attainment, and in the genial atmosphere of a Christian society he may become an efficient and active worker for the Church.

Mr. Crawford's coming visit to America will be anticipated with pleasure by all who read "Thinking Black," and his presence at the Northfield General Conference next month will add greatly to the missionary interest of that gathering.

Receipts.

Ramabai's Work Among India's Child Widows (Pandita):

May 1.	6292.....	$ 5 00

Record of Christian Work (Free Distribution):

May 1.	6293.....	$ 20
May 7.	6294.....	5 00
May 10.	6295.....	3 00
May 12.	6296.....	1 00
May 19.	6297.....	1 00
May 21.	6298.....	1 00
		$ 11 20

Personalia.

Dr. J. A. Kempthorne, Bishop Suffragan of Hull, England, has been appointed Bishop of Lichfield.

Rev G. Howard James of Derby has been elected president of the British Endeavor Union in succession to the Rev. Charles Robson.

Rev. John Balcolm Shaw, D. D., has resigned the pastorate of the Second Church, Chicago, Ill., in order to accept that of Immanuel Church, Los Angeles, Calif.

Obituary.

The Right Reverend William Croswell Doane [1832-1913], Bishop of Albany, died in New York, May 17. He was born in Boston and later ford, Conn., and in 1867 was called to Albany attended school in Burlington, N. J., graduating from the college of that place in 1850. In 1853 Bishop Doane began his church career as his father's curate and was ordained in 1856. Later he became rector of St. John's Church, Hartas rector of St. Peter's. Two years later he was elected Bishop of the Diocese of Albany.

Among the institutions established by Bishop Doane are the Child's Hospital, St. Margaret's Home, and the Corning Foundation for Christian Work, Albany; the Church Home, Troy; Orphan House of the Holy Saviour, Cooperstown; St. Christina's Industrial School, Saratoga; and St. Christopher Home, East Line. The building of the Cathedral of All Saints in Albany Bishop Doane considered to be the chief of his ecclesiastical achievements. His principal literary work was the life and writings of his father.

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EDITORIAL OFFICES:

MR. W. R. MOODY, ... Editor.
MISS A. M. VARLEY, . . Associate Editor.
East Northfield, Mass.

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Our Book Table.

Chats with Children of the Church. By James M. Farrar, D. D. Funk & Wagnalls Co., New York. Cloth. 265 pages. $1.20 net.

Dr. Farrar is the John Chrysostom of the children's pulpit. He is well known also as one of the early pioneers in that special line of work for the glory of God and the increase of His Kingdom which this volume represents. It was a happy inspiration that came to him to organize a church as it were within the Church—one born of the alarming fact that 60 per cent of the lambs escaped from the fold in the transfer from the Sunday school to the church proper.

Dr. Farrar is a past master in the gentle art of interesting youthful minds and hearts in that most important of all things, "The Principles of the Doctrine of Christ." Those who aspire to be effective preachers of the Word will do well to study his "Chats for Chits" (he is too modest to call these splendid homilies by any other term but "Chats" and too dignified to speak of his junior congregation by that other short and more racy word). In them is the open sesame to the secret of holding the attention, informing the mind and inspiring the will to all high and holy living of the children of a larger growth also.—*G. D.*

Heart of Prayer (The). By Charles M. McCormick. Eaton & Mains, New York. Paper. 32 pages. 25 cents net.

In a concise way this author deals with the perennial subject of Prayer from both a positive and negative standpoint. "The Heart of Prayer" is to receive harmonious adjustment of the moral nature with God and His holy will. Then the soul intuitively perceives what God can grant and receives it. Dr. McCormick cites the example of Christ and Paul as men of prayer in apt support of his thesis. The secret of a matter full of difficulty to some minds lies in the fact that we are not straitened in God but in ourselves. God is ever doing all for us that we will permit Him to do consistent with His own nature and His purpose in and for ourselves.—*G. D.*

Henry Varley's Life-Story. By Henry Varley, B. A. Alfred Holness, London. Cloth. 298 pages. $1.25.

Mr. Varley has had a difficult task in giving to the public the story of the life of his father, the late Henry Varley. He has performed that task well, however, and the result reflects great credit upon him, at once for the literary ability displayed and for the taste and judgment in the selection made from the large amount of material necessarily afforded by a long life of unusual activity.

For more than fifty years the late Mr. Varley was engaged in Christian work, and, although in the earlier years of his ministry he carried on his business, giving his Sundays and evenings to work among an especially needy class and building up a large and prosperous Baptist Tabernacle, he was to the last a layman. Without the special theological training afforded by college or seminary, Mr. Varley nevertheless read widely and was conversant with the thought of his time, remaining to the end, however, a conservative evangelical. So jealous was he for the integrity of the religion of Jesus Christ as he understood it that he often assumed the rôle of a defender of the faith. This same spirit of jealousy for the purity of the Gospel was evinced in patriotism of a type which made him an outspoken critic of government measures when he felt that they impugned the noble name and traditions of Great Britain. From the public platform, as well as by his pen, he brought before his fellow men the great social evils of the day, urging them with all the powers at his command to range themselves on the side of righteousness.

In the year 1877, Mr. Varley severed his connection with the church he had served for many years, in order to devote himself to the evangelistic field. In all parts of the world he held missions and, while during the last twenty years of his life his home was nominally in Australia, he was for the greater part of that time preaching the Gospel throughout the world.

In the story of his father's life, Mr. Varley has shown him to be a man of sterling character, of inflexible loyalty to truth, outspoken and fearless in his denunciation of evil, but withal, a man of great heart, broad sympathy and untiring zeal in the work of the Master he so faithfully served.

In "Henry Varley's Life-Story" we have a most readable book, and we would that it might have a wide circulation—the influence that the reading of a life of such singleness of purpose might have upon the young men of our day cannot be estimated.—*X.*

History of the Literature of Ancient Israel (A). By Henry Thatcher Fowler, Ph. D. Macmillan Co., New York. Cloth. 392 pages. $2.25 net.

From the standpoint of that school of criticism named, from its founders, the Graf-Wellhausen school, this is undoubtedly the best history of Hebrew literature that has been written. Amidst the mass of detail involved in grasping and presenting so large a subject, Professor Fowler has not only kept the true balance between the important and the relatively unimportant, but has known how to single out of the mass illustrative details that give life and color to his narrative, and stimulate the reader both to continue this book to the end and—what is of more importance—to read the Old Testament itself with a new attention and appreciation.

Yet all this charm and value is vitiated for every reader who accepts the Bible's own account of its origin, by the standpoint already mentioned. We agree, indeed, with the author in deprecating the attempts of the "Panbabylonists" to ascribe to Babylonian influence everything of value preserved to us in Hebrew thought. Yet we maintain, with those "Panbabylonists" and a growing number of Continental scholars, the utter inadequacy of a criticism that takes into practical account, for the dating of Israel's literature, only a scheme of national evolution within the bounds of Israel, and neglects the great international world of thought, on whose highways stood Israel from of old, enjoying the interchange of all the factors of civilization and the modes of their expression. If Amos, and not Moses, is the beginning of the national religion on its higher levels, of course David cannot have written psalms that breathe the exalted atmosphere of "ethical monotheism." We prefer to believe, with Baentsch and others, however widely we may differ from their premises, that the beginning of that evolution lies, not in the eighth century B. C., but at the outset of Israel's national career. And we are confident that with every year that reveals more and more clearly the literature of the ancient Orient and the circle of ideas which that literature embalmed, there must appear more and more inevitably the need of discarding the principles on which Professor Fowler's book is written. In spite of its title, half its pages are devoted to the literature of Judaism from the Exile onwards: one of the clearest evidences of this school's error is its ascription of so much of ancient Israel's literature to the comparatively barren age of Persian and Macedonian Judaism.—*J. O. B.*

Inside Views of Mission Life. By Annie L. A. Baird. Westminster Press, Philadelphia. Board. 138 pages. 35 cents.

According to an ancient adage "one half the world does not know how the other half lives." A much denser ignorance than that prevails in regard to the routine of daily experiences which marked the life of the Gospel pioneers in foreign lands—an ignorance which this charming little volume is designed to dispel. The author gives

to her readers broad and illuminating glimpses of missionary activity from the inner side of the charmed circle. She discourses entertainingly, and at the same time quite frankly, about missionary temptations and trials, missionary diversions and joys, missionary toils and preoccupations. These are, of course, peculiar to those who are on the skirmish line of the Church militant; nevertheless, they reveal the missionary as being also intensely human, but in no invidious sense of that term.

The writer's simple candor cannot fail to disarm prejudice and correct misapprehensions that too largely abound in many quarters concerning the real content of missionary life and labors. From her graceful pen we learn the price that must be paid for missionary service by those who engage in it, and also that such service, where unstinted, has its own high rewards and royal compensations, of which the richest and the rarest is the blessed consciousness of being used by God as an active agent to cause the lilies of Christ to spring up and bloom out of the reeking mud of heathendom.—*G. D.*

In the Shadow of the Bush. By P. Amaury Talbot. George H. Doran Co., New York. Illustrated. Cloth. 500 pages. $5 net.

It is unusual for two important books on the interior of Africa, both portraying the native characteristics and traditions, to appear simultaneously. Dan Crawford's "Thinking Black" deals with that part of Africa south of the Congo and extending to the region about Lake Victoria Nyanza. The book under notice takes up the region of the Ekoi in Southern Nigeria. While giving an excellent description of native conditions and customs, there is too much tedious recital of tribal traditions and legends for the book to be ever really popular. One tires of the continual stream of tales illustrating current superstitions. It is only just to the author, however, to say that the task was undertaken in the depths of the bush, and—primarily—with a view to preserving a record of the primitive race among whom Mr. Talbot lived and worked. As a book of reference for the purpose designed, the work is well done, and its value is enhanced by appendices of special value to ethnologists, as well as by a vocabulary of the language. Yet another appendix relating to the flora, fauna and mineral wealth of the district increases its scientific value.—*X.*

New Thrills in Old China. By Charlotte E. Hawes. Geo. H. Doran Co., New York. Illustrated. Cloth. 272 pages. $1.25 net.

Miss Hawes' book is most timely. The author has blended many interesting personal experiences and much information of the causes, processes and persons going to make the New China. The appeal of the unshepherded village multitudes is sounded aloud in this volume.—*F. L. D.*

Reasonableness of the Religion of Jesus (The). By William Stephen Rainsford, D. D. Houghton Mifflin Co., Boston. Cloth. 262 pages. $1.25 net.

This book appeals to "the truth-seeking and truth-loving spirit of our time." Its call is to the twentieth century man to see in Jesus

> "Love Divine, all love excelling,
> Joy of heaven, to earth come down!"

It is for those whose intellectual and spiritual life feel the need of a restatement of old teachings, and a fresh emphasis on Christianity rather than on ecclesiasticism.—*H. P.*

Road of Life: A Study of Pilgrim's Journey as far as Vanity Fair (The). By John Kelman, D. D. Geo. H. Doran Co., New York. Cloth. 229 pages. $1.25 net.

This is not, as one might imagine, a volume of sermons, but a singularly fertile and felicitous commentary on Bunyan's "Pilgrim's Progress." The cast of the Bedford tinker's mind was quite Oriental in character, hence the need of such an illuminating exposition as this is of the classic allegory of English literature in order to interpret it to the average prosaic Occidental mind. Dr. Kelman has brought to his treatment of it a wealth of general scholarship, a wide acquaintance with the literature of his subject, as well as a sympathetic insight which makes this book one of unusual interest and value.

Incidentally, it affords him the opportunity of making many a wise and informing observation of a practical character on human life and experience. One can never think of "Pilgrim's Progress" as falling wholly into innocuous desuetude. It is too true to the heart of humanity for that. Still, many of its beauties and much of its power might be hidden from many minds were it not for such a work as this. The author essays a worthy task which he has accomplished in a highly creditable manner.—*G. D.*

Short Course Series (The). Edited by Rev. John Adams, D. D. Chas. Scribner's Sons, New York. Cloth. 60 cents net each.

Higher Powers of the Soul (The). By Rev. George McHardy, D. D. 134 pages.

Psalm of Psalms (The). By Rev. James Stalker, M. A., D. D. 134 pages.

Song and the Soil (The). By W. G. Jordan, B. A., D. D. 142 pages.

Though not so expressly designed, the first of these little volumes is a capital treatise on the sanctification of the individual. In his treatment of the subject the author is practical rather than didactic, inspirational rather than philosophical. The higher powers of the soul are the familiar faculties—conscience, reason, memory, imagination, will and affections,—as these become transfigured and glorified in the Spirit. To them he has added the religious intuitions of faitb and hope. By a happy originality there is also included here the indwelling presence of the living Christ. That, to the mind of the reviewer, is the deeper purport of the final chapter on "Christ's Knowledge of the Soul." Within its proper limits the idea of Christ as soul faculty or power is a most suggestive thought. He Who knew what was in man as a philosopher, a poet, a prophet and a lover, also enters into such intimate fellowship with him that the spirit of the One becomes, as it were, fused into that of the other. We are reminded of Paul's mystic declaration, "I live; yet not I, but Christ liveth in me." This last chapter is "the good wine" of a rich feast, every one of whose seven preceding courses is as appetizing as it is nourishing to the inner man.

By "The Psalm of Psalms" the author means, of course, the twenty-third. He is not alone in giving it such high rank among the inspired religious lyrics. Spurgeon has called it "the pearl of psalms," and Beecher speaks of it as "the nightingale of psalms." This little volume is a fresh illustration of what an inexhaustible fountain of comfort, instruction and inspiration this brief pastoral poem is and has always been. Dr. Stalker interprets it in the fuller light of Christian knowledge and experience, yet he does not lose sight of its true historic setting. He maintains the double figure theory as to its contents—

that of a shepherd and that of a feast. He finds in each of these internal evidence of its Davidic authorship. Both of these significant symbols are essential to a full expression of religious life and experience in its active and passive phases and as a living fellowship with God. Proceeding on these lines, in a clear, direct style the author expounds this exquisite Scripture, with special reference to the soul needs of these modern times. He reveals how many elemental truths of practical religion are involuted in its six short strophes. What lies hidden in the Hebrew bud he unfolds in the full bloom of a plain, simple English flower which, to carry out the figure, may very properly be called Heart's-ease.

Under the poetic title of "The Song and the Soil" the author discusses an interesting, if somewhat obscure, phase of the Old Testament faith. The broadening influence of the exile on the thought and belief of the Jews, and how they learned by that chastening experience that "the Lord's song" has no necessary and vital connection with the soil of Palestine, is pointed out in the first chapter.

With that as a text, in the succeeding chapters Mr. Jordan expounds those passages in the later prophets in which there are foregleams of that world-wide programme which is one of marvels of the teaching of the Carpenter of Nazareth. Someone fond of an epigram has said that "the New Testament is the Old revealed and the Old is the New concealed." The truth of this from the missionary standpoint is well brought out in this book. The Great Commission has its foreshadowing more or less clear in the consciousness of the post-exilian seers. At the same time the relation of each of these Scriptures to modern life and conditions is unfolded in a highly suggestive way. The author shows how the provincialism and bigotry and selfishness that still prevail prevent the full expression of that principle of universalism which is the unique glory of Christianity.—*G. D.*

Studies in Theology. Chas. Scribner's Sons, New York. Cloth. 75 cents net each.

Text and Canon of the New Testament (The). By Alexander Souter. 254 pages.

Theology of the Gospels (The). By James Moffatt, D. D., D. Litt. 220 pages.

In "The Text and Canon of the New Testament" Professor Souter has given to Bible students a combined companion to the New Testament and a history of the origin of the canon of the New Testament. His treatise comprises a succinct account of the ancient manuscripts and versions and patristic citations with a general outline of the principles of criticism (lower).

This part of his book, while not as copious in its treatment as the scholarly work of the late Dr. Philip Schaff issued thirty years ago, is on a par with it in scholarship and of course has the advantage of the last three decades of research and discovery in the field of Biblical criticism. It is interesting to note in this connection that the Greek text of Wescott and Hart still holds the high place established for it by those two learned critics and in the opinion of Professor Souter is not likely to be soon displaced or superseded.

The principal point of interest that the author brings out in his account of the canon is the fact that it established itself by the intrinsic merit of the books now accepted as constituting the New Testament. It was not the authority of any bishop or pope or the decree of any council that made them the rule of faith and practice along with the Old Testament in the early Church.

They merely confirmed what had already approved itself to the deep inner consciousness of the Church both of the East and the West, thus clearly showing the silent guidance of the Spirit upon the mind of primitive Christendom. In view of that fact there is special force in the lament with which the discussion closes, viz.: that there is a growing tendency on the part of preachers to-day to regard a text in preaching as a mere form, "a concession to usage," instead of the *ipsissima verba* of God.

There is an appendix of important documents and another containing a valuable bibliography.

The Theology of the Gospels is not identical with Gospel theology. This is one of the chief distinctions made in this book, in which the great learning, profound insight and full and comprehensive grasp of the problems involved on the part of the author are clearly evident, and in which he discusses with keen discrimination and close analysis the nature, origin and implications of the doctrinal teachings that are to be found in the Four Gospels. Gospel theology includes the theology of the Gospels *plus* the growth and development along theological lines due to the ever present influence of the Spirit of the living Christ upon the mind and heart of His Church. Professor Moffatt's task is to discover and set forth how much of the theological treasures of the Church belonged to the period of the Gospels themselves.

Having that in view, with marked ability he treats of "The Eschatology of the Gospels," "The God of Jesus," "The Person of Jesus," and "The Spirit of Jesus." He shows that the theological content of the Gospels themselves is not to be in any wise attributed to the influence of Paulinism on the one hand, nor, on the other, to esoteric teachings of the mystic cults that were extant in the Gospel age. Jesus is a historic personage, not the personification of secretly cherished religious hopes and ideals. Moreover His consciousness of Sonship with God was immediate, fundamental, native and generic, and not the mere outgrowth of any Messianic aspirations that were entertained by Him.

Another sub-topic which is discussed quite at length is the antinomy in the teaching of Jesus concerning the present and the future, which, according to the author, is an antinomy original with Jesus Himself, and not one to be explained as due to the effort of the Church to adapt the prophecies He made of a speedy coming of the end with a delayed Second Advent; nor is it any evidence of a human limitation of the knowledge of Jesus as to the real nature and time of the end. He did not merely reëcho and revamp the eschatology of His environment, but transmuted it in a way that at once sets forth the present reign of God in the world by His Spirit and the ultimate and glorious consummation of His eternal Divine purpose.

It is to be especially remarked that the Fourth Gospel is accepted as an equal authority along with the Synoptics, and at the same time its differences and advancements upon the theology of the latter are noted, explained and harmonized.

A perusal of this book, which requires close and careful reading, is, nevertheless, most satisfying because it traces back so much that is vital and fundamental to Christian faith to the historic Jesus Himself, and at the same time shows us that the Spirit is still guiding His Church into all truth, still glorifying Him by taking of the things that are His and showing them unto His people.

Mention should be made of a select bibliography and a double index, one topical and the other textual.—*G. D.*

BOOKS RECEIVED.

Alaskan Pathfinder: The Story of Sheldon Jackson for Boys (The). By John T. Faris. F. H. Revell Co., New York. Illustrated. Cloth. 221 pages. $1 net.

Aurora, and Other Poems. By Laura A. Whitmore. Sherman, French & Co., Boston. Cloth. 171 pages. $1.25 net.

Bible (The). By I. M. Haldeman, D. D. Chas. C. Cook, New York. Paper. 67 pages. 15 cents.

Biology of the Cross (The). By J. Benjamin Lawrence, M. A. F. H. Revell Co., New York. Cloth. 128 pages. 75 cents net.

Book of Job (The). By Homer B. Sprague, Ph. D. Sherman, French & Co., Boston. Cloth. 255 pages. 50 cents net.

Chain of Prayer Across the Ages (A). Compiled and arranged by Selina Fitzherbert Fox, M. D., B. S. E. P. Dutton & Co., New York. Cloth. 232 pages. $2.00 net.

Church and the Changing Order (The). By Shailer Mathews. Macmillan Co., New York. Cloth. 255 pages. 50 cents net.

First Soprano (The). By Mary Hitchcock. Gospel Publishing House, Bible School Park, N. Y. Cloth. 187 pages. 50 cents.

Golden Deed (The). By E. Hershey Sneath, Ph. D., LL. D., George Hodges, D. D., D. C. L., and Edward Lawrence Stevens, Ph. D., L. H. D. ("Golden Rule" Series). Macmillan Co., New York. Cloth. 351 pages. 55 cents net.

Heidelberg Catechism: Historical and Doctrinal Studies (The). By George W. Richards. Publication and Sunday School Board of the Reformed Church in the United States, Philadelphia. Cloth. 363 pages. $1 net; by mail $1.12.

Henry Varley's Life-Story. By Henry Varley, B. A. Alfred Holness, London. Cloth. 298 pages. $1.25.

Hundred Years of Missions: The Story of Progress Since Carey's Beginning (A). By Rev. Delavan L. Leonard, D. D. Funk & Wagnalls Co., New York. Cloth. 455 pages. $1.20 net.

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FOR BOYS AND GIRLS: THE SUNDAY SCHOOL LESSON.

Rev. N. Fay Smith.

Moses Prepared for His Work.

(July 13, Ex. ii. 11-25; Acts vii. 17-29; Heb. xi. 23-27. Golden Text: Matt. v. 5.)

One of the most wonderful verses in God's Word is in our lesson for to-day—I mean Heb. xi. 24. Before you read further look it up in your Bible and decide upon the key word of Moses' life. I think it was "choosing." Because, you see, all of Moses' after life depended on the choice he made just then. And how hard it was to choose as he did!

Think of the splendors of the Egyptian court—its ease, its wealth, its power; and then think of those miserable huts where the Israelites lived, the hard work, the poverty, the blows, the misery and hopelessness of their state. But you know the choice Moses deliberately made; and he did it because he believed God was about to deliver them and would use him as their deliverer. It was the splendid choice of a man of faith in God and in His word. He might have chosen the court, but if he had he never would have talked with God on Sinai nor stood with Christ on the Mount of Transfiguration. It was a farsighted choice after all, was it not?

As I am preparing this lesson, the farmers are planting potatoes in the fields near by, burying bushels of them they might sell for much money. But you see they choose to sacrifice a present good for a future better,—they expect a harvest in the fall. They believe in the life of the seed, in the fertility of the soil, in the sunshine and rain and in the goodness of God watching over all. They might keep their potatoes this spring, but—well, would you advise them to do so? Be sure many people of his time laughed at Moses for the choice he made, but he was wiser after all and put his life where it bore abundant fruit.

We had a missionary in our home the other day who had spent over forty years in Turkey. When he chose to go there as a young minister, he was pastor of a fine church in a growing city in Massachusetts and people thought he made a great sacrifice when he gave it up to bury his life in that far-off land. But he told us, with shining eyes, that he would not have missed those years "for all the world." God has His best for each of us and we may have it *if we choose aright.*

Moses Called to Deliver Israel.

(July 20, Ex. iii. 1 to iv. 20. Golden Text: Matt. v. 8.)

Forty years is a long, long time. I can remember when I thought a man forty years of age was an old man. Why, a man forty years old cannot enlist in the army, and some railroads will not hire him,—too old. Now Moses was forty years old when he left Egypt, spent forty years in the desert of Midian, and so was eighty years old when God called him for his great life work.

But just think of tending sheep for forty years! Out in Wyoming and Montana shepherds often become insane after a few years of the utter loneliness of the sheep-herders' life,—and Moses had forty years of it. Taken right out of the whirl and excitement of Pharaoh's court and buried in the solitude of the great wilderness, it would not have been surprising if, after twenty or thirty years of it, he had made up his mind that God had forgotten him, become despondent and perhaps stark mad. But nothing of the kind; instead, he did his humble work faithfully, kept his trust steadfastly fixed on God and *waited.* He learned all about the wilderness through which afterwards he was to lead the Israelites, he learned to talk with God, he learned patience, he learned how weak he was,—he was getting ready for his life work, something as David was when he practiced shooting at a target with his sling.

The best preparation for a great work is just doing a little work faithfully. A man who cannot be trusted to tend sheep certainly cannot be trusted to shepherd all Israel, and a boy who grumbles and shirks when his father asks him to weed the onions will never be put in charge of the farm. If Joseph is faithful in prison, he is likely to get a better job shortly.

I wonder if there have been burning bushes meant for me that I have not seen; I mean, if God has sometimes tried to attract my attention to Himself, desiring to give me a big, fine work to do and I have blundered right on without hearing His voice. Of course He has great works to be done to-day as well as 4000 years ago in Moses' time. Somewhere the boy is to-day doing some lowly task who by and by will lead a whole nation. It is the boy who does faithfully what he is set to do and keeps his heart wide open towards God who will be the Moses, or the David, or the Carey, or the Lincoln, or the Moody, of his generation.

Moses' Request Refused.

(July 27, Ex. iv. 29 to vi. 1. Golden Text: Matt. v. 4.)

If you have read the verses of the lesson for to-day I am sure you are thinking that the first result of Moses' mission was a very unhappy one. "Why," you say, "the people are worse off than they were before he came to them;" and that is exactly what they said themselves. But we can see that this was really a necessary part of their preparation for going out: they must be made thoroughly sick of Egypt before they will be willing to start for Canaan. Perhaps, too, the memory of those wretched days would help to keep them from turning back when the wilderness journey to the promised land grew long and tiresome. And then if Pharaoh had let them go without a struggle, they would not have seen the mighty power of God in the plagues we are to study about next Sunday.

I think the Israelites were in God's training school, and sometimes in school the lessons are hard and disagreeable and the bright spring day outside is so much nicer. I know a little girl who sometimes puckers up her sweet face into an unlovely pout and says, "Wish I *never* had to go to school another day." But the school is preparing her for life and if her parents listened to her wails and let her stay at home she would blame them bitterly some day. I know an occasional man who never went to school, and—well, every time I see him I am glad *I* had to.

The other day I saw a picture of a monstrous hammer used in Woolwich arsenal in England to forge great guns. It strikes a blow like thousands of tons of iron falling many feet and the white hot steel under it just screams and the sparks fly terribly, but that's the way to make cannon and the steel must bear it. Those very blows will make the gun able to bear the harder blow of the powder inside it by and by. And so let us not think our Father has forgotten us when we have hard things to bear. He is getting us ready for Canaan, that's all.

The Plagues of Egypt.

(August 3, Ps. cv. 23-36. Golden Text: Matt. xxiii. 12.)

Two things you must be sure and do this week: read Ex. vii-xi. and learn the Golden Text. The chapters in Exodus are the ones that tell about the plagues of Egypt—the river turned into blood, the flies, etc. Do not miss them.

God said to Pharaoh through Moses, "Let my people go"; Pharaoh said to Moses: "I know not the Lord, neither will I let Israel go." You see it was just a proud, stubborn man exalting himself against God; and Jesus said, in our Golden Text, that any such man should be humbled. I suppose the mighty king thought he was so great that nobody could humble him, but God did it by using such insignificant things as flies, lice, frogs, grasshoppers, etc.

You see Pharaoh was setting himself squarely in the way of God's purposes for Israel and for the world through Israel. Why, if he had had his way, we might have had no Jesus and no Gospel. He did not understand how much it meant, but he *did* understand what God wanted him to do and he chose to fight rather than obey.

But before we begin to throw stones at Pharaoh let us be sure that we are not doing just what he did. Yes, indeed, a twentieth century boy can exalt himself against God just as truly as great Pharaoh did. Suppose a boy knows that every day he is breaking one of God's commandments; or he is refusing to give himself to Christ and confess Him as his Lord and Saviour; or he is choosing his own plan in life instead of the plan God has for him. Do you not see that such a boy is doing just what Pharaoh did? And is he not inviting God to humble him?

A friend of mine told me the other day of a college chum of his who, in his youth, lived a wicked and rebellious life. He exalted himself against God. At last an insidious and dreadful disease took hold of him. Slowly it crept from limb to limb until at last he was laid helpless in his bed, and for years now he has been able only to move one eye. Humbled indeed! And, thank God, in his humiliation he has sought the Lord and become an earnest Christian. Remember that while people are not always humbled as this man was, somehow, sometime, every one that exalts himself against God shall be abased.

THOUGHTS FOR THE QUIET HOUR.

JULY, 1913.

Tuesday, 1st. *Without me ye can do nothing. John xv. 5.*

Work done without prayer is work done without God. Spiritual work that is not steeped in prayer has no business to be done. Indeed, it is falsehood to call it spiritual; the power of God does not beat at the heart of it, only the impotence of man. It is as we pray that power from on high is poured into our lives wherewith to do the work of God upon the lives of men. —*James Mursell.*

Wednesday, 2nd. *Perfect through sufferings. Heb. ii. 10.*

The sun had hardly risen on my sight
And given me fairest promise for the day,
Ere clouds began to drive my hopes away,
And bring back to the air the chill of night.
"Ah, me," I cried, "my day that dawned so bright,
Why must it thus be clouded in an hour?
Why, ere the bud had time to burst aflower,
Must it be checked, and never see the light?"
And then an answer came. It was the sight
Of One, Who, tho' He suffered, doubted not;
Who, tho' a Man of Sorrows, ne'er forgot
His Father's will, but made it His delight,
And, perfected thro' suffering, looked at me,
Saying, "My child, wouldst thou not perfect be?"

—*Maltbie D. Babcock.*

Thursday, 3rd. *The pride of thine heart hath deceived thee. Obad. 3.*

There has been so much dealing with specific sins that we have ceased to tremble when essential sin is described. If we speak of drunkenness, of lust, of theft, of lying, men pause for a moment awed by the consciousness of the sinfulness of such things. Yet, as a matter of fact, these are none other than the necessary, natural outcome of something far more deadly. In this sentence the sin of sins is named: "The pride of thine heart hath deceived thee." Pride of heart is that attitude of life which declares its ability to do without God.—*G. Campbell Morgan.*

Friday, 4th. *Why sayest thou, ... My way is hid from the* LORD? . . . . *Hast thou not known? hast thou not heard, that the everlasting God, the* LORD, *the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. Isa. xl. 27, 28.*

I wish God would put a double portion of the old prophetic spirit into the Christians of this land that we might be well persuaded that He, the God of nations, is as truly interested in the landing at Plymouth Rock as He was in the crossing of the Red Sea; as truly interested in Lincoln's "Emancipation Proclamation" as He was in Moses' bringing Hebrew slaves out of Egypt; as truly interested in our Declaration of Independence as He was in the psalms of Moses and Miriam: so that, if we Americans should after all make shipwreck of our great experiment at freedom and righteousness, we might know that it would stir the Divine heart to infinite sorrow and indignation, as when the Son of God wept over Jerusalem, saying: "If thou hadst known, even thou, ... in this thy day!"—*William R. Richards.*

Saturday, 5th. *Whereunto ye do well that ye take heed, as unto a light that shineth in a dark place. 2 Pet. i. 19.*

A white boulder is a poor enough object until you see it shining in a morass; then it means life and safety. So the promises of God, that have often seemed but wayside facts of no particular interest, shine suddenly with the very light of salvation when we see them in the Slough of Despond.—*John Kelman.*

Sunday, 6th. *There are eleven days' journey from Horeb by the way of mount Seir unto Kadesh-barnea. Deut. 1, 2.*

Eleven days, and yet it took them forty years! How was this? Alas! we need not travel far for the answer. It is only too like ourselves. How slowly we get over the ground! What windings and turnings! How often we have to go back and travel over the same ground again and again! We are slow travelers because we are slow learners. Our God is a faithful and wise as well as a gracious and patient Teacher.

He will not permit us to pass cursorily over our lessons. Sometimes, perhaps, we think we have mastered a lesson and we attempt to move on to another, but our wise Teacher knows better, and He sees the need of deeper ploughing. He will not have us mere theorists or smatterers; He will keep us, if need be, year after year at our scales until we learn to sing. . . . . We have to bless Him for His mode of teaching as for all beside—for the wonderful patience with which He sits down with us over the same lesson again and again, in order that we may learn it thoroughly. "Who teacheth like him?"—*C. H. Mackintosh.*

Monday, 7th. *We know that all things work together for good to them that love God, to them who are the called according to his purpose. Rom. viii. 28.*

The whole of a Christian's life is an education for heaven.—*Richard Fuller.*

Tuesday, 8th. *We have such an high priest. Heb. viii. 1.*

He in Whose heart the law was, and Who alone of all mankind was content to do it, His sacrifice alone can be the sacrifice all-sufficient in the Father's sight as the proper sacrifice of humanity. He "who through the eternal Spirit offered himself without spot to God," He alone can give the Spirit which enables us to "present [our] bodies a living sacrifice, holy, acceptable unto God." He is the only High Priest of the universe. —*F. W. Robertson.*

Wednesday, 9th. *Isaac dwelt by the well Lahai-roi. Gen. xxv. 11.*

Isaac *dwelt* there, and made the well of the living and all-seeing God his constant source of supply. The usual tenor of a man's life, the *dwelling* of his soul, is the true test of his state. Let us learn to live in the presence of the living God; let us pray the Holy Spirit that this day, and every other day, we may feel, "Thou God seest me." May the Lord Jehovah be as a well to us, delightful, comforting, unfailing, springing up unto eternal life! The bottle of the creature cracks and dries up, but the well of the Creator never fails; happy is he who dwells at the well, and so has abundant and constant supplies near at hand. Glorious Lord, constrain us that we may never leave Thee, but dwell by the well of the living God.—*C. H. Spurgeon.*

Thursday, 10th. *Then spake Jesus . . . . saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. John viii. 12.*

Because in a day of my days to come
There waiteth a grief to be,
Shall my heart grow faint, and my lips be dumb,
In this day that is bright for me?

* * * * *

In the harvest field shall I cease to glean,
Since the bloom of the spring has fled?
Shall I veil mine eyes to the noonday sheen,
Since the dew of the morn hath sped?

Nay, phantom ill with the warning hand,
Nay, ghosts of the happy past—
Serene, as in armor of faith, I stand,
Ye may not hold me fast.

Your shadows across my sun may fall,
But as bright the sun shall shine;
For I walk in a light ye cannot pall—
The light of the King Divine.

—*Selected.*

Friday, 11th. *As it were crowns like gold. Rev. ix. 7.*

Sin . . . . promises great things, and yet fails to give what it promises. The crown it boasts is not real, solid, golden, but a mere figure of speech—"as it were." There is no "as it were" in Him. All is reality, immortal reality, in His faith and service and hope. "Not as the world giveth, give I unto you." No mimic crown, no ghostly garland, no mocking prize. He setteth "a crown of pure gold" on our head, and we reign for ever and ever.—*W. L. Watkinson.*

Saturday, 12th. *After a while . . . . the brook dried up, because there had been no rain in the land. 1 Kings xvii. 7.*

Any religion whose secret springs do not exceed its surface waters will evaporate in the burden and heat of the day.—*Elizabeth Charles.*

Sunday, 13th. *If I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, ... and if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. 1 Cor. xiii. 2, 3 (R. V.).*

There is a great difference between spiritual gifts and spiritual graces. . . . . Among the Corinthians, for instance, there were very wonderful spiritual gifts. In the first

Epistle, Paul says, "Ye are enriched . . . . in all utterance, and in all knowledge." . . . . And in the second Epistle he says in effect, "You do not come behind in any gift; see that you have the gift of liberality also." He speaks, too, about the gifts of "prophecy," and of "faith," . . . . and of "knowledge," and of "all mysteries" as things that they were ardently seeking for; but he tells them these will not profit them without they have *love;* . . . . that love is the greatest thing of all, for love is God-like above everything.

It is a very solemn thing for us to remember that a man may be a faithful and successful worker in some particular sphere among the poor and needy, and yet that by the sharpness of his judgment and the pride that comes into him, and by other things, he may give proof that while his spiritual gifts are wonderful, spiritual graces are too often absent.—*Andrew Murray.*

Monday, 14th. *Andrew . . . . findeth his own brother Simon. . . . . And he brought him to Jesus. John i. 40-42.*

The best work for Christ and men is individual work. One by one we must seek and find our Simons. The figure of spiritual harvesting is not the mowing machine, but the sickle.—*A. B. Simpson.*

Tuesday, 15th. *And Noah went . . . . into the ark. . . . . And the* Lord *shut him in. Gen. vii. 7, 16.*

"The Lord shut him in." And so it is in the ark of salvation. It is not the church, it is not the minister, that shuts or opens the door. These do God's bidding: they preach righteousness, they offer salvation, they gather in; but it is God that shuts and opens the door. "He . . . . openeth and no man shutteth; and shutteth, and no man openeth."—*Alexander Stewart.*

Wednesday, 16th. *Whosoever shall give to drink unto one of these little ones a cup of cold water only, ... he shall in no wise lose his reward. Matt. x. 42 (R. V.).*

"I sometimes think we are in danger of being too busy to be really useful," said an old lady thoughtfully. "We hear so much about making every minute count, and always having some work or course of study for spare hours, and having our activities all systematized, that there is no place left for small wayside kindnesses. We go to see the sick neighbor, and relieve the poor neighbor, but for the common, everyday neighbor, who has not fallen by the way, so far as we can see, we haven't a minute to spare. But everybody who needs 'a cup of cold water' isn't calling the fact out to the world, and there are a great many little pauses by the way which are no waste of time."—*Selected.*

Thursday, 17th. *I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood. . . . . He hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. Rev. xix. 11-16.*

I am tired of the mediæval pictures which always represent our Lord as a Victim, suffering on the Cross, or being taken down from the Cross, or as a helpless Child in His mother's arms. We want pictures of the unsubdued majesty of Christ, such as Doré gives us in his "Christ Leaving the Prætorium." . . . . Let us pray God to give back to the Church a consciousness of the kingliness of Jesus Christ and of His august authority.—*Charles Brown.*

Friday, 18th. *Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. Tit. ii. 13.*

"That blessed hope," how much it means
To souls sin-stricken and depressed!
How much of comfort and of joy,
Of inspiration and of rest!

The "blessed hope" of meeting Him
Whom now we love, but cannot see—
The Son of God, the Son of Man,
Who bare our sins on Calvary.

—*R. A. H.*

Saturday, 19th. *Whether . . . . ye eat or drink, or whatsoever ye do, do all to the glory of God. 1 Cor. x. 31.*

You and I, toiling for earth, may toil also for heaven; and every day's work may be a Jacob's ladder, reaching up nearer to our God.—*Selected.*

Sunday, 20th. *The* Lord . . . . *said unto Abram, Get thee out of thy country,*

and from thy kindred, and from thy father's house. Gen. xii. 1.
Abraham . . . . was gathered to his people. Gen. xxv. 8.

After all communion we dwell as upon islands dotted over a great archipelago, each upon his little rock, with the sea dashing between us; but the time comes when, if our hearts are set upon that great Lord, Whose presence makes us one, there shall be "no more sea" and all the isolated rocks shall be parts of a great continent. . . . . If we cultivate that sense of detachment from the present and of having our true affinities in the unseen, if we dwell here as strangers because our citizenship is in heaven, then death will not drag us away from our associates nor hunt us into a lonely land, but will bring us where closer bonds shall knit the "sweet societies" together, and the sheep shall couch close by one another because all gathered round the one Shepherd. Then many a tie shall be re-woven, and the solitary wanderer meet again the dear ones whom he had "loved long since and lost awhile."—*Alexander Maclaren.*

Monday, 21st. *The* LORD *thy God led thee . . . . . in the wilderness . . . . . to prove thee. Deut. viii. 2.*

Every joy and sorrow in our lives is a landing place, with an ascent and descent on either hand, from which we must either go upward or downward.—*William Pennefather.*

Tuesday, 22nd. *Thine eyes shall see the King in his beauty: they shall behold the land that is very far off. Isa. xxxiii. 17.*

Isaiah has given this promise of God to every one that is saved through faith. . . . . Some of us may not be able to get around the world, to see any of the foreign countries; but every Christian by-and-by is going to see a "land that is very far off." This is our Promised Land.—*D. L. Moody.*

Wednesday, 23rd. *Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. 1 Tim. iv. 8.*

In a Christian life there is no place for the despairing question, Is life worth living? A great philosopher said, "I have spent my life laboriously doing nothing." A great emperor said, "I have tried everything, and nothing is of any profit." Goethe said his life had been a continual rolling of a stone up-hill, which as continually rolled back. But Paul said, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness"; in the retrospect, fidelity, earnestness and achievement; in the future, beyond the bloody death, a continued career from glory to glory.—*Samuel Harris.*

Thursday, 24th. *Whether there be knowledge, it shall vanish away. 1 Cor. xiii. 8.*
But he that doeth the will of God abideth for ever. 1 John. ii. 17.

To gain knowledge is not our chief errand here. We have a higher calling, a more urgent duty. God gratifies our love for knowledge only in so far as it seems to be for our moral good. While the shadows lie over many a field of knowledge, the light does fall directly, straight from the presence of God, over the narrow path of duty; and, though we may not see far into the shades of the forest on either side, we can keep, with resolute feet, in the narrow path which leads into the open day.—*Newman Smyth.*

Friday, 25th. *Look not every man on his own things, but every man also on the things of others. Phil. ii. 4.*

We suffer, even in our spiritual life, when we confine our thoughts to the narrow horizon of our individual welfare. . . . . Nothing is more pitiful than a life spent in thinking of nothing but self, yes, even in thinking of nothing but one's own soul. —*F. W. Farrar.*

Saturday, 26th. *He that judgeth . . . . is the Lord, ... who . . . . will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts. 1 Cor. iv. 4, 5.*

Men may misjudge thy aim,
Think they have cause for blame,
Say thou art wrong.
Hold on thy quiet way.
Christ is the Judge, not they.
Fear not. Be strong.
—*Selected.*

Sunday, 27th. *The dragon shalt thou trample under feet. Ps. xci. 13.*

The dragon is just a creature of the inspired imagination of the biblical writers;

a great monster, that is to them the embodiment of all force which has an untoward purpose in the destruction of men. I take it that the dragon signifies those creatures of imagination whose power brings us into bondage, if our hearts and minds are not guarded and kept by Him Who is the peace of God, Jesus Christ Himself. The dragon is just the projection of a disordered mind upon our soul's vision, the strong creature of evil desire, of passion, of jealousy, of dark uncleanness, which defiles, degrades and destroys. . . . . I thank God that the Gospel is "the power of God unto salvation," and that one of its tenets is that Jesus Christ communicates His power to men, that they may tread not only upon the "lion" and the "adder," but upon the "dragon" also.—*J. Stuart Holden.*

Monday, 28th. *Choose you this day whom ye will serve. Josh. xxiv. 15.*

CHOICE and SERVICE—these were demanded of the Israelites; these are demanded of us, these only. Choice and service—in these are the whole of life.—*Mark Hopkins.*

Tuesday, 29th. *They sung a new song, saying, Thou . . . . wast slain, and hast redeemed us to God by thy blood. Rev. v. 9.*

"The heavens declare the glory of God; and the firmament sheweth his handiwork," says David. But the Cross of Christ, which David never saw, showeth His heart-work, and the song which "the morning stars sang together" in the hour of their birth is forgotten in the "new song" which the redeemed of the Lord sing unto the Lamb Who hath bought them with His most precious blood.—*Selected.*

Wednesday, 30th. *Why sayest thou, ... My way is hid from the* LORD? *Isa. xl. 27.*

Life is always opening new and unexpected things to us. There is no monotony in living to him who walks even the quietest and tamest paths with open and perspective eyes. The monotony of life, if life is monotonous to you, is in you, not in the world. . . . . It is God, and the discovery of Him in life, and the certainty that He has plans for our lives and is doing something with them, that gives us a true, deep sense of movement, and lets us always feel the power and delight of unknown coming things.—*Phillips Brooks.*

Thursday, 31st. *We know that all things work together for good to them that love God. Rom. viii. 28.*

They do not all work in the same way, but they tend to the same end. The wheels in a clock move, some forward and some backward, some slowly and some rapidly, but they all coöperate to accomplish one result, the carrying forward of the hands and telling the time of day. So if we are the Lord's, the good and the ill which happen to us, the prosperity and the adversity, all work together to accomplish our highest good and God's highest glory.—*Selected.*

DEVOTIONAL STUDIES IN THE SUNDAY SCHOOL LESSONS.

Rev. F. B. Meyer, B. A., D. D.

MOSES PREPARED FOR HIS WORK.

(July 13, Ex. ii. 11-25; Acts vii. 17-29; Heb. xi. 23-27.)

July 7. Ex. ii. 11-25.
July 8. Acts vii. 17-29.
July 9. Heb. xi. 17-29.
July 10. 2 Tim. i. 3-14.
July 11. Eph. vi. 10-20.
July 12. Ps. cxix. 9-16.
July 13. Heb. ii. 10-18.

Moses passed through many schools ere he was prepared for his life work. There was the home where he learned from his parents the knowledge of the God of his fathers, the love of liberty and devotion to national ideals. Such subjects must have formed part of the curriculum by which Jochebed prepared her son, being "a proper child," i.e., a marvelously quick and intelligent lad, for his high calling. In addition to this he was sent to the great city and university of Heliopolis by the banks of the Nile. (See Acts vii. 22.) He was

eloquent in word; and as to work, he became an illustrious soldier—so Josephus says—and led the Egyptian troops against the Ethiopian city of Meroë, which he captured. But amid his greatest successes he never forgot "his brethren the children of Israel" (Acts vii. 23). "His *brethren.*" We shall never get society right until that word, *brotherhood,* becomes its keynote.

The Impotence of Mere Human Force. Some dreams of a coming Deliverer—"the Christ"—had begun to float before the minds of his suffering compatriots, though they were the subject of ridicule and reproach among their Egyptian oppressors. "What deliverance was there," they said proudly, "that such a race of slaves could look for?" But Moses reckoned that dim hope "greater riches than the treasures in Egypt"; for he was looking for that "recompense of the reward" which God had promised to Abraham and his seed, and which his mother had taught him was the inalienable heritage of the Hebrew race (Heb. xi. 24-26).

Among other heartrending scenes in the slave reservation was that of an Egyptian smiting a Hebrew, who, because of old age, or fever, or malnutrition, had failed to render his allotted tale of bricks. With one blow, Moses, indignant and enraged, felled the Egyptian official to the ground. It was an act of impulse, of the human rather than the Divine, of a warm, quick nature, apart from the control of the Divine Spirit. "The wrath of man worketh not the righteousness of God."

The man whom he had delivered was apparently too exhausted or too terrified to assist in the interment of his oppressor and crept away home. Moses also left the scene, not altogether easy in his mind, but comforting himself with the thought that the rescued would hardly, for his own sake, tell what had happened. He little realized that by that one act he had disqualified himself for the service he longed to render, or that long years must elapse before God could use him as His weapon of deliverance.

On the second day it was a case of Hebrew against Hebrew. This time Moses contented himself with remonstrating with the wrongdoer. But the man's reply showed that yesterday's high-handed act had got wind. It also showed the depths of ignominy to which slavery had reduced the noble race sprung from Abraham. Who but an abject slave would have reviled a deliverer for rescuing one of his own people?

It was clear that Moses had acted unadvisedly. His impulse was in the right direction; but it was hot, hasty and ill-considered. You can never redress a nation's wrongs by attempting to master brute violence with brute violence. More haste, worse speed! How often the young reformer supposes that he has only to wield axe or sword with a few swift, strong strokes, and at once a way will be cleft through the jungle! But at forty or sixty years of age he still finds himself laboring to disentwine the entangling branches and tear up the resisting roots. It is "not by might, nor by power," but by the Spirit of God.

The Land of Midian. Egypt had possessions on the eastern shores of the Red Sea, and Moses hastened through them to the land of Midian on the further side of the peninsula. A further attraction lay in the Midianite monotheism. The clan of which Jethro was the chieftain cherished the knowledge and worship of the one God. No sooner had he reached this distant spot than Moses found himself face to face with the same high-handed wrong that had aroused his soul in Egypt. Here, however, it was the tyranny of man over woman. In Egypt woman held a high place, and therefore he was the more incensed when the unmannerly sons of the desert not only refused to wait their turn, but actually appropriated the water which the priest's daughters had drawn. That this had become a matter of daily occurrence, ver. 18, with the exclamation of the father's surprise, shows. Moses would not tolerate this tyranny; he helped the girls and saw that their flocks had the precedence.

This chivalrous act led to a permanent relationship. Zipporah became his wife. But the name Gershom—"a stranger here"—given to the firstborn suggests the sense of depression that clung to him. The confession of his fathers was often on his lips. He had no abiding city. Probably the depression had lightened when the second son was born, who was named Eliezer—"my God is my help."

The Darkest Hour. The anguish of Israel reached its climax when the great Rameses died, and was followed by his son, Meneptah, who maintained and enforced the worst features of his father's iron *régime*. But notice that tender and remarkable phrase, "God took knowledge of them," i.e., "God knew" (ver. 25). He notes all things in His book, puts every tear into His bottle, counts each hair of our heads as it falls to the ground or turns white with suffering. With God there are no "masses." We are not as a forest, but trees; not a race, but individuals. He is touched with the feeling of our sorrows, with a personal and individualizing sympathy.

It is much to know that God sympathizes and cares, but better to believe that He is preparing a deliverance somewhere. Year by year Moses was becoming better prepared for the work of his life. It is more than probable that though the secret of his hiding place was well guarded, and specially from Pharaoh, it was known to his friends, who kept him informed of the increasing anguish of his people. No discipline is so sharp as to be compelled to stand helplessly by and see the crumbling of one's early hopes. Some such heart sickness must have fallen to Moses' lot. But, along with this, there may have been some stirrings of hope. "I cannot, but God can; I am but a little shaft, but He can wing me to the heart of His foes; I am but a quill dropped from the wing of the bird, but the Master is strong enough and He will fit me to His bow and make all grace to abound."

Golden Text: *Blessed are the meek: for they shall inherit the earth. Matt. v. 5.*

MOSES CALLED TO DELIVER ISRAEL.

(July 20, Ex. iii. 1 to iv. 20.)

July 14. Ex. iii. 1-14.
July 15. Ex. iii. 15-22.
July 16. Ex. iv. 1-17.
July 17. Ex. iv. 18-31.
July 18. Acts xxvi. 12-20.
July 19. Isa. lxiii. 1-14.
July 20. Heb. iii. 1-14.

Several influences helped to prepare Moses for his life work. (1) *The training of the family.* In after life he described himself as "a nursing-father," carrying the whole congregation in his bosom—a metaphor borrowed from his experiences with his two infant boys. Gershom and Eliezer awoke feelings of pity and patience which stood Moses in good stead when the petulance of the people threatened to become unbearable. (2) *The silence and solitude of the wilderness.* The bleat of a sheep by day may be heard at the distance of half a mile; and by night the occasional cry of a jackal makes the environing silence only more absolute. When the shepherd has led his flock from the rude sheepfold to the pastures he has little else to do but watch that they do not stray too far away. What an opportunity was afforded Moses for recalling the past, anticipating the future, and meditating on those great mysteries of God and eternity which have always influenced so deeply the Oriental mind! (3) *The hunger of an exiled patriot's heart.* It is more than likely that Moses' hiding place was well known to his kinsfolk. He would be kept informed of the increasing anguish of his people, which he was quite powerless to assist; and his sense of impotence greatly aided in tempering and softening his natural impetuosity. All that he could do was to pray "with strong crying and tears." By these influences he was being prepared for the revelation that was to shape all his after life.

The Symbol of the Burning Bush. The most familiar tree of the locality is the shaggy thornbush. On one occasion—perhaps night, when the gleam of the sacred fire could most easily be discerned—Moses suddenly found himself confronted by a thornbush wrapped in flame. Such a spectacle was not absolutely novel. The ashes of an Arab fire, or the forked lightning, will sometimes kindle the dry gorse or grass of the desert. But the remarkable fact in the present instance was that, though the bush burned with fire, it did not crackle or diminish, no leaf curled and no branch charred. It "burned," but was "not consumed."

Throughout Scripture, *fire* is the emblem of Deity. When God entered into covenant with Abram His presence was denoted by the lamp that passed between the pieces (Gen. xv. 17) and on the Day of Pentecost the chosen emblem of the Holy Spirit was the fire that sat on each meekly bowed

head. We are constrained, therefore, to conclude that this fire was the symbol of God's presence; and in its undiminished, yet unreplenished, energy there was a vivid expression of the Divine self-existence, for the Almighty is sufficient for Himself. It is not said that the bush was in the fire, but that the fire was in the bush. Clearly we have here a picture of God's presence in the midst of His despised and suffering people. The selected emblem was not the oak in its strength, the cedar with its fragrance, the fir tree in its elegance or height, but just a common thorn. The same Hebrew word is used here as in Judg. ix. 14, where it is rendered "bramble." God yet condescended to make this lowly common bush His throne. It is the old story, yet ever new: the "things which are despised hath God chosen" (1 Cor. i. 27, 28).

Moses turned aside to see! It is always wise to go through life with the wide-open eye. At any moment the Divine presence may flash out into the ordinary scenes of life. Do not be superficial, but turn aside to see. Moses put off the sandals from his feet, as the Oriental does to-day, instead of baring his head, as he enters his holy places, and stood reverent and attentive, as there poured on his listening ear the assurances of Divine compassion, and of the Divine resolve: "I know their sorrows; and I am come down to deliver them."

The Divine Name. These emphatic letters indicate that "the Lord" stands for the four Hebrew consonants which we pronounce as *Jehovah*. We are not sure of their pronunciation, because the Jews have always refused to utter that awful and mysterious Name. They invariably substitute for it the word *Adonai*.

The first element in this Name is *the personality of God:* "I AM." Let us beware of thinking of God as a formless mist. He is *in* all, but distinct from all. He is above all, and through all, and in all. In our daily prayer we should linger before Him until we are conscious of the real and living contact of our nature with a nature as distinct and personal as our own. The next element is *the unchangeableness of God*. He is independent of the flight of time. His existence is not measured by the revolutions of the earth, or its passage around the sun. There is no *was* or *will be* with Him, but always the present tense. Nothing to learn; nothing to acquire; nothing to become. (See Heb. i. 10-12.) A further element is the *all-sufficiency of God*. There is no equivalent for God but God. (See Isa. xl. 18, 25.)

We must always remember how this great name was fulfilled in our Lord. He did not hesitate to use it of Himself. Once in the storm: "Be of good cheer, I *am*." Once at the well of Sychar: "I that speak unto thee *am*." Once when the Jews were insisting that He could not have seen Abraham: "Before Abraham was, I *am*." Throughout His earthly ministry, He was ever filling in the meaning of the great words "I AM": "I am the bread of life"; "I am the vine"; "I am the good shepherd."

The effect of all this on Moses was to humble him to the dust. Who was he that he should see this great sight, that he should be entrusted with this high commission, that he should lead the people forth? But all through the centuries those who have felt that they were not able or worthy have been the chosen instruments, through which God has wrought—it being always recognized that alongside with this sense of incompetence there have been a willingness to yield themselves to the will of God and a strong faith in Him. Paganini once broke all the strings of his violin save one, and cried: "One string and Paganini." What cannot God do with one perfectly yielded, humble soul?

Golden Text: *Blessed are the pure in heart: for they shall see God. Matt. v. 8.*

MOSES' REQUEST REFUSED.

(July 27, Ex. iv. 29 to vi. 1.)

July 21. Ex. v. 1-14.
July 22. Ex. v. 15-vi. 1.
July 23. Ex. vi. 2-13.
July 24. Heb. i. 10-ii. 4.
July 25. Ps. xxxiv. 1-10.
July 26. Matt. xxi. 23-32.
July 27. Acts xxiv. 10-27.

In the solemn recesses of Sinai, Moses and Aaron, long parted, met. As they caught sight of one another, each hastened forward, and became locked in the other's embrace. How much there was to talk of! On his part, Aaron told of the old home, and of the passing away of the generation to which they belonged; of his own mar-

riage and children, and of Miriam; and especially of the gathering shadows and deepening anguish of their people. Moses had an even more wonderful story to tell. He Who sent forth His disciples two by two, and knows how our human nature craves sympathy and support, thus helped His servants by pairing them for their mighty task.

The First Meeting with the Elders. At the burning bush Moses had been bidden to "gather the elders of Israel together," and his very address to them had been outlined (Ex. iii. 16). Without delay, therefore, a summons was issued for a consultative gathering, to which all the elders of the people came. It is clear that the nation, amid all its trials, had retained its tribal and patriarchal organization. What a gathering that must have been! It was probably held under the shadow of night, and at some secluded spot in the heart of Goshen. Stealthily, and by ones and twos, the graybeards of the oppressed race gathered for conference with one of whom they had probably heard, but never seen. The strange story of his rescue from the Nile, of his adoption by Pharaoh's daughter, of his renunciation of the proud position to which she had raised him, was still passed from lip to lip. But he had vanished into the wilderness, and nothing had been heard of him for many years. That he had fled from the wrath of the king was well known, but the veil of the desert shrouded all else. It was almost weird to look on the face of one of whom they had heard so much. Whether they asked for the Name of the God of their fathers or not, we are not told. Moses had forearmed himself with sufficient replies to any objections; but probably they were disposed to believe, since, according to their calculation, the prescribed period of which God had spoken to Abraham was on the point of running out. (See Gen. xv. 13, 14, 16.) To borrow Stephen's words—"the time of the promise drew nigh" (Acts vii. 17). This may have led them to pour out their souls in prayer; and is referred to when we are told that "their cry came up unto God" (ii. 23). It was not difficult, therefore, for them to believe that the Lord had visited the children of Israel, that He had seen their affliction, and they bowed their heads in solemn worship and assent. Recognizing that God had taken their cause into His own hands, there was nothing to do, except to follow the leaders He had sent, and await the unfolding of His plans.

The Meeting with Pharaoh. The Pharaohs still look forth with arrogant strength from their statues and inscriptions. It required no ordinary daring to confront the representative of a long line of kings who considered themselves the representatives and equals of the gods. They were accustomed to receive Divine honor, and to act as irresistible despots. It was before such a man, sitting in the inner court of his palace, decorated with the hieroglyphics of his ancestors, and surrounded by a throng of courtiers, statesmen, soldiers and priests, that Moses and Aaron appeared. It was not unnatural, then, when he heard them challenge him in the Name of Jehovah to let the people of Israel go, that he should reply, "I know not Jehovah."

Beneath Pharaoh's plea of ignorance, however, there was another reason for refusal. Not only did he say, "I know not Jehovah," but he added, "Neither will I let Israel go." That was probably the stronger argument which was concealed beneath the other. The presence of the people in his land was a great asset of national wealth; the very lifeblood of the Hebrew race was being diverted to replenish the treasures and strength of their oppressors. His pride of heart flamed forth in vehement outbursts of angry utterance. He upbraided the two brothers for raising false hopes and hindering the people in their toil. They were sedition-mongers, dangerous firebrands, mob-orators, and the like. Instead of dictating to him, let them get back to their own burdens among the brickkilns! What were they but insolent bondmen, who thought to conceal their ignorance under the plea of religion?

The royal refusal was followed by a meeting of the taskmasters, to whom Pharaoh announced that from that day forward no straw should be given for the binding of the clay in the brickyards, but that the daily tasks must nevertheless be maintained. As these orders were passed on to the miserable people, already strained to the utmost, they were weighted with the sentence of doom. What hope had they

of rendering their tale of bricks under that new and heavy addition? A sob of bitter anguish must have broken forth in the scattered huts, as the news was discussed that night in whispered tones. The Hebrew underlings were beaten with the terrible knout, and as Moses and Aaron made their way back from the royal audience room, they were met with stinging reproach.

Moses' Appeal to God. This was an errand on which his brother could not accompany him. As Jehovah had sent him, he must deal with Jehovah alone. He must enter his closet, shut the door, and pray to his Father in secret. There are moments in the lives of all God's servants when they must have matters out with God—they and He alone—in the bitterness of their soul. When they have been true to truth; when they have done what they thought was His will; when they have wrought their utmost—and all has ended in failure; when they have seemed to have done harm rather than good, and to have marred what they longed to adjust—what resort is there, save that of prayer? It is even legitimate for the servants of God to ask, as Moses did, "'Why is it that thou hast sent me?' Whence is Thy promised aid?" But all these things were working together for good.

Note God's reply! It was not for that moment only, but for all time; not for Moses alone, but for us. "NOW!"—when we are reduced to the very dust of despair, when all hope is abandoned, when Aaron and Moses are at the end of themselves—"NOW shalt thou see what I will do."

In a very illuminating chapter, Ezekiel unfolds the principle of Divine Providence as having characterized successive epochs of Hebrew history. Four times over the prophet tells us that God wrought for His holy Name's sake, that it should not be profaned among the nations (xx. 9, 14, 22, 44). Often and again He must have cast the Chosen People aside if His action had been simply determined by their merits, but other considerations prevailed. His great Name was involved; His character was at stake; the hope of the world was in their keeping—and for all these reasons, Moses had nothing to do but to "stand still, and see the salvation of the Lord."

Golden Text: *Blessed are they that mourn: for they shall be comforted. Matt. v. 4.*

THE PLAGUES OF EGYPT.

(August 3, Ps. cv. 23-36.)

July 28. Ps. cv. 23-36.
July 29. Ex. vii. 14-25.
July 30. Ex. viii. 1-32.
July 31. Ex. ix. 1-35.
Aug. 1. Ex. x. 1-29.
Aug. 2. Ex. xi. 1-10.
Aug. 3. Rom. ix. 14-23.

Three months, or, at the most, six, is the period to be assigned for the Plagues. They were primarily intended to answer the question which Pharaoh had very naturally asked: "Who is Jehovah?" The Pharaohs were eminently a religious race. Behind the whole system of Egyptian idolatry and animal worship, there was profound reverence for the Unknown Power which held the world in its grasp. There was a mysterious awe, therefore, in his soul, begotten by the secret belief that these men were in touch with the one Being, to Whom the sacred temple of Isis made reference: "I am that which was, and is, and shall be, and no man hath lifted my veil." Moses did not, therefore, accost Pharaoh as a heathen, but appealed to him almost precisely as centuries after Paul addressed the assembly on Mars' Hill. (Acts xvii. 22, etc.) It was as though Moses said: "You admit that there is a Power at work in nature; He is the God Who sends us, to Whom this people belongs, and He asks you to set them free. To prove that this is so, behold these wonders wrought in the spirit of nature, and mastering the very symbols and elements which you are wont to associate with your deities. Does this not prove that I, through whom these wonders are wrought, am the messenger and spokesman of the God of gods and the Lord of lords?" By entering into the spheres ruled by the gods of Egypt, and overruling them; by predicting exactly what would happen and causing the prediction to come to pass; by leaving the magicians with all their arts outdistanced and ashamed, Jehovah, through His servants, gave incontestable proof of His unique supremacy.

The ill-usage that Egypt was meting out to Israel, the overbearing insolence of the

taskmasters, the indifference of the masses of the people who profited by their toils, and the heartless cruelty of king, court and priesthood were really hurting Egypt more than Israel, and in the best interests of each the intolerable situation had to be ended; and surely the undoing of wrong and the restitution of a nation to its rightful liberty amply justified the infliction of the plagues. With the froward God shows Himself froward, as with the merciful He shows Himself merciful. But this is His strange and unwelcome work. (See Ps. xviii. 25, 26; Isa. xxviii. 21.)

The Plagues—and we use this word as the most familiar (ix. 14)—have been divided into three triads, leading up to the last and most terrible, which naturally stands by itself. Each group of three is severer than the preceding; and in each the successive blows culminated, like the third wavelet, which runs up further and breaks with a bigger splash than the two preceding.

Each series begins in the morning (vii. 14, 15; viii. 20; ix. 13). In the first group all the land was smitten indiscriminately; but in the last two groups the land of Goshen enjoyed immunity from harm, showing that the successive strokes were not the result of a chance combination of the elements, but directed by a presiding Mind. In the first group Aaron is to the front; but in the second he falls into the background, and Moses leads the fight. In the third the invariable formula employed by Jehovah to Moses is: "Stretch forth thine hand toward heaven." In the two first he stretches out his rod, but in the last his hand only.

In each group there is a prolonged warning before the first stroke, a shorter one before the second, and none before the third. The announcement given of what is about to happen is very precise; and these accurate forecasts of what no mortal prescience could foresee, and their exact fulfilment, extort the frank confession from the crowd of magicians that the portents were not casual or ordinary, but due to the direct interposition of God. Those who stood in Pharaoh's inner circle of advisers were certain that he was engaged in conflict with a greater Deity than any known to them, and they founded their conclusions on a twofold ground: first, that the magicians had been driven from the field; and second, that nothing failed of all that Moses spoke (viii. 19; ix. 11; x. 7).

The First Group. *The Nile.* Probably Pharaoh's visits to the river at early dawn, which gave the brothers their opportunity, were for purposes of worship. Its annual inundation covered the adjacent land with rich alluvial soil, and transformed the arid sand into a broad riband of green verdure. What horror must have smitten the heart of the people when the waters suddenly became ghastly to sight, putrid and poisonous in the heat, and impossible for any purpose! *The Frogs.* A frog-headed deity was the symbol of abundant life. Loathsome in appearance, tormenting with its incessant croak, hideous to trample on or touch, poisonous in the stench of its body when dead, the frog was the symbol of everything that could produce disgust in the cleanly and fastidious Egyptian. When Pharaoh asked for the removal of this plague, Moses requested him to fix his own time, that the Divine aspect of the visitation might stand out in clearer relief. *The Lice.* The frogs invaded their homes, the lice their bodies. This plague would be extremely repulsive to the priests, who were accustomed to shave themselves every other day in order to avoid this very pest. It is especially noticeable that the beasts are mentioned here, as though the sacred animals themselves, in the temple shrines, were smitten. Their glossy skins, kept with so much care, were suddenly infested by this insidious plague. And how could the sacred bull help its votaries if it could not deliver itself? So the first group closed. See viii. 19.

The Second Group. *The swarms of flies* are supposed by some to refer to the dog fly; but more probably the phrase denotes the beetle, and refers specially to the sacred beetle, an emblem of the sun and of the abiding life of the soul. Every monument and mummy chest, innumerable amulets and charms, bore the effigy of this revered symbol; but its multiplication became intolerable, and for the second time Pharaoh showed signs of relenting; but he made the cautious condition that they were not to go far away. *The Murrain.* The heavy strokes of Divine chastisement grew severer

as the king's obstinacy became more intelligent and reasoned. Now the ravages of death became more marked, though at first only beasts perished. The whole creation is bound together by invisible cords; our sins affect the lower creation, as the redemption of man will deliver creation from her bondage. *Boils and Blains.* The magicians, who up to this point had endeavored to keep pace with Moses, seem now to have abandoned the field, as though their own appearance was revolting to themselves as well as to others. (See Rev. xvi. 10, 11.) When this second group of signs and wonders ended the king was still obdurate (ix. 12).

The Third Group. The last and most tremendous blows were to be struck. What had been intended for illumination suddenly became punitive. *The Hail.* It is evident that this plague befell in the month of March. Josephus says that the like had never been known. Notwithstanding Pharaoh's unconditional assurances, so soon as, in answer to Moses' prayer, the rain, hail and thunder ceased, he sinned yet more, and hardened his heart. *The Locusts.* Pharaoh was deeply affected by the threat of the two brothers, and was prepared to make still further concessions—only the little ones were to remain as hostages: a proposal which was indignantly repudiated. At this time Pharaoh confessed that he had sinned, and asked for forgiveness; but as soon as the stroke was removed, he returned to his former attitude. *The Darkness.* When Pharaoh heard the threat of this plague, he summoned the Hebrew leaders, and made one last effort at compromise, asking that only the flocks and herds should remain. When his proposal was rejected, he broke out into angry threats, dismissing Moses from his presence, and assuring him that any further intrusion would be punished with death. Then a great silence settled down upon the land, like that which precedes a tropical thunderstorm. The Egyptian gods were discredited; their priests and magicians had retired from the conflict; the forces of nature seemed to be fighting against Pharaoh; and the king's policy only landed the people deeper and deeper in domestic losses and national misfortune.

Let us learn that if a man will not yield to God, he will be broken, for God will have His way. Let us, before it is too late, make peace with Him Who rules in nature and grace, and extends His golden scepter of mercy. (See Ps. ii. 12.)

Golden Text: *Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. Matt. xxiii. 12.*

ILLUSTRATIVE HINTS AND HELPS.

Ida Q. Moulton.

James iv. 6 to 12.

"Never a word is said,
But it trembles in the air,
And the truant voice has sped
To vibrate everywhere;
And perhaps far off in eternal years
The echo may ring upon our ears."

But is there no surcease for this "shuddering sense" of the power of the tongue? Listen! "Thou shalt love thy neighbor as thyself." Therefore, when thou speakest—

"Speak, for the love of God,
Speak, for the love of man:
The words of truth love sends abroad
Shall never be in vain."

* * * * *

It is said that almost every great saint mentioned in the Bible is recorded to have fallen into the very sin from which his character seemed likely to guard him. If any of us are flattering ourselves that our character lifts us above the sins of detraction, sarcasm or harsh judgment, let us take heed where we stand, for these are the sins that pull down excellent people. Ever and always the world will rate our religion not according to the Gospel of the Bible, but according to the gospel of the tongue.

* * * * *

Christ dealt with censoriousness, that canker of the godly heart, with ungloved hands. Some one has given its composition—and blessed is the man entirely free from its germs.

C-riticism.
E-xaggeration of others' faults.
N-agging others for their failings.
S-elf-righteous assumption.
O-fficious manners.
R-epeating damaging statements.
I-dle gossip about others' conduct.
O-verbearing behavior.
U-ncharitable opinions.
S-uperficial knowledge of others' temptations.
N-eedless rubbing it in when others make mistakes.
E-xhorting when we need to confess.
S-uperior airs of the character we assume.
S-upercilious looks.

Hosea xiv. 1 to 9.

Jer. ix. 23. History records that when Alcibiades was boasting one day about his great estates, Socrates placed a map before him and asked him to find Attica. Though small on the map he found it. "Now," said Socrates, "find your own estate." "It is too small to distinguish in so small a space," replied Alcibiades. "See, then," said the philosopher, "how much you are affected about an imperceptible point of land."

* * * * *

Amos iii. 3. In the Boston Museum of Fine Arts, the central figure in Abbott Thayer's *"Caritas"* stands with arms extended as if in welcome. That is Christ's attitude in our walk with Him, and should be the Christians' attitude in their walk with one another.

* * * * *

Dan. i. 8. "Papa," asked a saloon keeper's daughter, "why don't you take me down to the store and let me play there? Mary's papa takes her to his store." Like a flash the sinfulness of his business came to him and he said to himself, "I cannot stay in a business I'm ashamed of. I'm going to quit," and he did quit. No man or woman will be long in executing a sincere purpose of the heart.

* * * * *

Isa. ii. 3, 4. "Every battleship costs as much as ten colleges, and goes to the junk heap in ten years." Now if we spent as much time and money in learning the arts of peace as we spend upon the arts of war how soon could Isaiah's prophecy be fulfilled?

Acts xv. 12 to 18.

Lack of missionary information has left more than one Christian stranded upon the Church's beach of indifference. On the other hand, lack of knowledge has made a heathen people an easy prey to a so-called religion which has only deepened their heathenism. To all who know books and human nature comes the call to unite these two hands.

* * * * *

"The restless millions wait
The light whose dawning
Maketh all things new.
Christ also waits,
But men are late.
Have we done what we could?
Have I? Have you?"

* * * * *

If, as John Ruskin says, "all knowledge is lost which ends in the knowing," how much missionary knowledge is lost each year by even the best informed Christians? And if, as he further says, "every truth we know is a candle given us to work by," how many candles of missionary knowledge does the average Christian carry in each hand?

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"When I went to China, twenty years ago," says Rev. Isaac Headland, "there was just one school, established by the government, teaching foreign learning. Now (1911) there are 40,000 schools, colleges and universities under government supervision." Information played a large part in bringing about that "epoch making document," China's appeal to the world for prayer, recently sent to our government in Washington. This is ample testimony that our missionaries have not preached and taught in vain.

Hebrews vi. 10 to 20.

Some of Perseverance's *helpers* are H-onesty, E-nterprise, L-ove, P-rayer, E-nthusiasm, R-esoluteness, S-elf-denial. Her *hindrances* are H-alf-heartedness, I-ndolence, N-eglect, D-oubt, R-eluctance, A-rrogance, N-ervousness, C-onceit, E-xtravagance, S-elfishness. Her *rewards* are R-estful, E-nlightening, W-holesome, A-ttractive, R-easonable, D-urable, S-ensible.

"I like the man who faces what he must
With step triumphant and a heart of cheer;
Who fights the daily battle without fear;
Sees his hopes fall, yet keeps unfaltering trust
That God is God, that somehow true and just
His plans work out for mortals."

* * * * *

Cyrus Field tried to lay the Atlantic cable thirty times, in ten years, before he succeeded.

James Whitcomb Riley sent to one magazine one poem a month for seven years before one was accepted.

The wonderful developments of the usableness of electricity could each tell a story of years of toil before they were completed.

The story of Genius is not a story of her own, for "so far as it can be told, it is the story of persistent industry in the face of obstacles."

* * * * *

"If I am building a mountain," said Confucius, "and stop before the last basketful of earth is placed on the summit I have failed." Perseverance could well say "Amen" to such sentiments.

* * * * *

"We have not wings, we cannot soar;
But we have feet to scale and climb,
By slow degrees, by more and more,
The cloudy summit of our time."

And "he that overcometh, I will give to him to sit down with me in my throne." For what higher honor could we ask? what greater privilege could we expect? or what deeper happiness could we endure?

* * * * *

When men asked Mr. Moody for the secret of his success, he replied, "Go to work, and stay at work, and you'll find out." And when John Wesley was asked the secret of the development of his converts he replied, "They are all at it, and always at it. Each new adherent is not only set to work, but kept at work."

BIBLE NOTES FOR DAILY DEVOTIONS.

Rev. G. Campbell Morgan, D. D.

JULY, 1913.

Tuesday, 1st. 1 John iii. 19 to 22.

This passage declares the test by which we may ourselves know that "we are of the truth." There is a proper anxiety in Christian experience. It is that we may have a heart at rest before God. Doubt or uncertainty in the inward life is ever productive of harm. Boldness toward God demands a quiet and peaceable experience. Where this is so our fellowship is prevailing in the matter of prayer. Yet nothing is of greater importance than that the peace should be intelligent, and we have no right to indulge in false security. The place of peace and power is that of abiding in Him. Much has been written about abiding, very precious and yet sometimes calculated to mystify rather than illumine. Here the true meaning is stated with great simplicity and clearness: "He that keepeth his commandments abideth in him." That is the whole truth as to cause and effect, and their interrelation is reflex. To keep His commandments is to abide in Him; and to abide in Him is to have strength to keep His commandments. To obey is to keep in the place of strength for obedience. No mere mental meditation ensures abiding if there be no obedience. And yet there can only be obedience in the power of perpetual communion.

Wednesday, 2nd. 1 John iii. 23, 24.

That there may be no difficulty, the apostle names the commandments. They are two in number, and include all other matters. The first is that we should "believe in

Jesus Christ"; and the second that we should "love one another." The first refers not merely to the initial act of faith, but to the perpetual principle of life. Everything is to be done in such loyalty to Christ as is the outcome of continued faith in Him. The second marks the impulse of all human interrelationship. Love is to sit as sentinel over all our attitudes and actions among men.

Thursday, 3rd. 1 John iv. 1, 2.

Two closely related perils threaten our fellowship with God as Love: those of the "false prophets," and the "spirit" which actuates them. There is a simple and yet searching test which the children of God are carefully to apply. The testimony of "the Spirit of God" is to Jesus Christ as having "come in flesh." This of course presupposes His preëxistence and reaffirms His Deity. It, moreover, claims that God has been manifest in flesh. The testimony of the Spirit then is to the central truth of the incarnation. This affirmation explains the denial. Those who confess not Jesus are those who deny what the Spirit of God affirms concerning Him. All such as deny the Spirit's testimony concerning the Person of Jesus are of antichrist.

Friday, 4th. 1 John iv. 3 to 6.

The test of "the spirits" is the indwelling Spirit. There need be no fear, for this indwelling One is greater than the spirit working in the world, only the children of God must not be careless in the matter. All who refuse to confess the essential truth about Jesus do so because "they are of the world." Their views will be received by those who, like themselves, are of the world.

At the root of every heresy concerning Jesus Christ there has been worldliness in some form—either the pride of a spiritually unenlightened intelligence; or the depravity of prostituted emotion; or the perversity of a rebellious will. The simple test is always that of the view held of the Christ. No wisdom of words or plausibility of argument must for one moment tempt us to receive any teaching which begins or ends with the denial of the central truth of the incarnation of God in Christ. To degrade the Person of Christ is to shake the foundations of faith, and eventually to destroy the whole superstructure. It is not true to say that character is everything and creed nothing. There can be no character which is according to God when the creed concerning Christ is a denial of the Spirit's testimony.

Saturday, 5th. 1 John iv. 7, 8.

The apostle now makes an appeal. Two arguments are used as he urges them to love. First, the nature of God is Love, and, therefore, those who are His children, begotten of Him, should love. Thus carefully are responsibility and power brought together. We ought to love because we are "begotten of God," and "love is of God." We can love because we are "begotten of God," and "God is Love." The argument is irresistible, and yet the fact of the appeal being made recognizes our responsibility in the matter.

Sunday, 6th. 1 John iv. 9 to 11.

The second argument is then adduced. God has manifested His love. And who shall measure the manifestation? It was supreme, final, exhaustive. Beyond it God could not go: He "sent his only begotten Son into the world." Let us meditate the stupendous, the amazing Love in solemn silence. Well does the apostle exclaim, "Herein is love!" This is no dream, for no man could have dreamed it. It is a revelation and a fact, astonishing and confusing all the greatest reaches of human imagination. The most brilliant flight of human inspiration flickers into pale sickliness in the rushing splendor of this light of God's Love. The "only begotten Son . . . . the propitiation for our sins." That is the last word of Love. Then the appeal: "Beloved, if God so loved us, we also ought to love one another." There is no answer possible other than the bowing of the head in shame at the consciousness of our failure in loving, while the heart cries out to God for pardon, and in earnest entreaty for fuller mastery by love, that love may be all of us.

Monday, 7th. 1 John iv. 12 to 18.

The argument and appeal now go a step further. Their full intention is contained in the first statement. No man has seen God. That is a truth repeated from the

Gospel. There it is linked to the affirmation that God is declared by the Son Who is in the Father's bosom (John i. 18). Here the apostle says that the essence of the unseen God which is Love is perfected in us. As God was revealed in Christ, so now His love is to be revealed in those who are His children. The power for this revealing is in the possession of the indwelling Spirit. That method of the abiding God comes to those who confess Jesus. Men who know not God are to see Him in us. There is only one manifestation of God which is prevailing and powerful, and that is love. Here then is the importance of the appeal already made directly and now being made indirectly. The "perfect love" which has "no fear" is the true revelation of God. There may be this realization and revelation because "as he is, even so are we in this world." All the glories and perfections of Jesus, through which He declared God, are ours in Him; and every grace and beauty and virtue which He possessed are ours through the propitiation He accomplished, and the consequent appropriation of Himself He has made to us.

Tuesday, 8th. 1 John iv. 19 to 21.

It is the apostle's consciousness of the glorious perfection of this provision which lends sternness to the words of application: "If a man say, I love God, and hateth his brother, he is a liar." How often people affirming their love for God, and their relationship to Him in Christ, yet declare their inability to love men! Let such meditate honestly the apostle's designation of them. To every person in actual union with God in Christ, love is possible. This, moreover, is not a privilege merely. It is a stern duty, a "commandment." The world waits still for the knowledge of God, and that can only come to it through His revelation in the love of His children.

Wednesday, 9th. 1 John v. 1 to 5.

The final subject is that of our *fellowship with God in Life.* This is fundamental and is here shown to be so. Passing back over the ground traversed the apostle points out the relationship between life and love. God gives life to the believer. The love of the one begotten for the One begetting issues in love also for those begotten. In other words, children of our Father love each other. The spring and power of love, then, is life. Fellowship with God in life issues in love. This lends additional weight to what had before been advanced. We can love with God if we live in Him.

There is also a close relationship between light and life. Those who are "begotten of God" overcome the world. The alluring forces of worldliness inspired by the spirit of antichrist which denies Christ are overcome by the soul who confesses Christ, and "is begotten of God." Thus men walk in Light in the power of Life.

Thursday, 10th. 1 John v. 1 to 5.

Here there is brought out most clearly the true nature of Christianity. It is first and last and always *Life.* Fellowship with the Light of God is not possible to those who are alienated from His Life. The experience and activity of His Love never come to those abiding in spiritual death. The plan of God in redemption is not that of promising Life on condition of the cultivation of Light and Love. This would but mock man in his darkness and death. In Christ God gives His own Life to the believing soul, and immediately His Light streams upon the pathway, and His Love moves in the consciousness. Our responsibility is ever that we walk in the Light, in the activities of the Love, in the energy of the Life. That is fellowship with God according to the pattern and in the only way possible.

Friday, 11th. 1 John v. 6.

As the fundamental aspect of fellowship with God is fellowship in life, and, moreover, as man enters into that life by believing, the apostle now gives the witness upon which faith takes hold.

There is, first, a statement concerning the One upon Whom faith is fixed, "Jesus Christ." He "came by water and blood." The reference is certainly to two essential features in the coming and work of Jesus which make it possible for faith to lay hold on Him and receive life. He came by "water," in the sense that the baptism in Jordan was the occasion of witness to the purity of His human life, in which He had walked in fellowship with God in Light. He came by "blood," as the passion baptism

was the supreme occasion and clear evidence of His fellowship with God in Love. Thus, not in the purity of Light only, but also in the passion of Love, is He the Object of faith, and this the apostle is careful to repeat.

Saturday, 12th. 1 John v. 7 to 12.

The supreme Witness to this is "the Spirit," "because the Spirit is the truth." Not true merely, but "the truth" in this connection, for the whole life of Jesus was in the Spirit, from conception in the womb of the virgin to the offering of Himself in sacrifice.

Thus in the life of the Spirit He had fellowship in Light as the water testified, and in Love as the blood declares. Then "there are three who bear witness"—the Spirit of Life, the water of Light, the blood of Love. And yet these "three agree in one," and that One is Jesus. Thus has God "borne witness" to men. To believe it is to receive that very life. Not to believe it is to make God "a liar," and so to repeat and perpetuate the first sin of man and all its dire consequences. The Son of God possessed is the Life in which man has fellowship with God in Light and Love.

Sunday, 13th. 1 John v. 13.

In these concluding words (ver. 13 to 21) John first states the reason of his writing. His purpose has been that of confirmation. It would seem as though some of the things he has written are calculated to make men doubt their relationship to God in Christ. That is certainly the effect that the reading of this letter produces to-day in some instances. Where that is so, it is good that it should be so, for in all probability there is profession without possession. The apostle evidently believed that where there was truly the possession of eternal life, what he wrote would have the effect of confirmation.

Monday, 14th. 1 John v. 14 to 21.

This knowledge of life possessed results in a confidence in God which is calm and content. This is revealed not only in the actual declaration of the apostle, but in the very terms he makes use of. They are the terms of knowledge of God and absolute assurance. Let the emphasis be put on the personal pronouns referring to God, and this will be seen, "If we ask any thing according to HIS will, HE heareth us." There is a great confidence in God in those words. This is even more strongly manifest in what follows: "If we know that HE heareth, ... we know . . . . we have."

Then follows a statement concerning the chief exercise of that confidence in intercession. It is in prayer for others who are not walking in light. The limitation indicated is a warning against an error already manifesting itself, namely, prayers for the dead. The only "sin unto death" is the sin of final rejection of Jesus. That is the only sin for which we have no warrant to pray.

The Epistle was written, as we have seen, that men might know. It closes with a group of certainties, and an injunction against idols. The force of the last warning lies in the certainty of the fellowship of the believer with God in Life and Light and Love.

Tuesday, 15th. 2 John 1 to 4.

The character of this Epistle leaves no room for doubt as to its authorship. It is a concrete application of the principles taught in the first.

Two theories have been held concerning "the elect lady," some maintaining the title referred to a church, and others that it had reference to a person. Concerning the second two opinions are held: (1) That the title is a name, Cyria; (2) that it is indeed a title as our versions indicate.

Again, the second is far more likely to be correct. Among the many traditions concerning the identity of "the elect lady," that of Carpzovius is most interesting. He maintained that it was Martha, because the name Cyria is the translation of the Chaldaic Martha. If this were true the reference to Mary in the closing verse would be interesting. The subject is, however, of no importance.

The keyword of the Epistle is Truth, and its subject is the value of Truth in the threefold life of fellowship.

The scheme of the letter may be stated thus:

Ver. 1-4. Introductory.
Ver. 5. The central commandment: Love.
Ver. 6. The relation thereof to Light.
Ver. 7-9. The relation of Light to Life.
Ver. 10-13. Conclusion.

The repetition of the word "Truth" in the address gives the keynote to this letter. The apostle is writing in conviction of the importance of "the truth" in its effect on life. It would seem as though the words of the prayer of the Lord recorded in his Gospel were in his mind: "Sanctify them in the truth: thy word is truth." The effects of grace, mercy and peace are truth, the inward sanctifier, and love, the outward result. The ultimate matter is love. This, however, is only assured by obedience to truth.

Wednesday, 16th. 2 John 5, 6.

After declaring his joy that the children of the elect lady are "walking in truth," he writes the central commandment, and urges her to obey it. It is, "that we love one another." This brings him to the statement of supreme importance. Love is obedience to Light. All this is preliminary to the warnings which are now to be given, and the necessity for which is the true occasion of the letter. It is of the utmost importance that Christians should ever bear in mind the principles here laid down. This is a day in which far more is being heard about love than light. There cannot be too much said of love, for that is the supreme matter. Yet we need to be careful that love is of the true nature. The test is light. Any consent to darkness, out of a so-called charity, is not true love. The commandments of the Lord are all of the essence of light, and express the deepest love. To listen to any teaching which contradicts these commandments, or to tolerate the teachers who are not loyal to truth, is to violate love. Again the words of the Master recur, "If ye love me, ye will keep my commandments." Loyalty to the Lord is the true way of love, and any charity which compromises that is false and eventually violates love.

Thursday, 17th. 2 John 7, 8.

Here we reach the reason of the letter: "deceivers are gone forth." The peculiar heresy was that of the denial of the incarnation, those who deny Jesus Christ coming "in the flesh." The present participle here indicates the essential fact rather than any particular manifestation of it. It includes the first and second advents, and the continuity of the incarnation. Any teaching which denied the truth they had received concerning the Person of Christ was of the spirit of "antichrist." Hence the solemn warning that nothing of truth received should be lost.

Friday, 18th. 2 John 9 to 13.

We hear much of progressive teaching to-day, and here the apostle refers to it. There were those who were "going on." Let it be understood that progress out of the first principles is retrogression of the worst kind. Every new theory or philosophy is to be tested by the fundamental truth of the incarnation. All development which is destruction is disastrous. The connection of this with the former instruction to love is of the closest. False teachers deny truth, and so bring darkness in place of light. The result of such darkness will be the loss of love. Wherever this is so it is proof that God and, therefore, life are lost.

Then follows the stern requirement in which is manifest the sanctified son of thunder and the determined apostle of love. No hospitality or greeting is to be given to those who by false teaching imperil the life and light and love of the believer.

The special teaching of this letter may thus be summarized: Christianity is Love. Love is dependent upon the Light of Truth. To deny the Truth is to make Love impossible. The continued experience of fellowship is dependent upon the continued fact of fellowship in Love, and Light, and Life. The continued fact of fellowship is proved by the continued experience of fellowship.

Saturday, 19th. 3 John 1 to 4.

There are three persons previously mentioned in the New Testament bearing the name of Gaius. Gaius of Macedonia (Acts xix. 29), Gaius of Derbe (Acts xx. 4), and Gaius of Corinth (Acts xvi. 23; 1 Cor. i. 14). The Gaius to whom John writes may be yet a fourth. It is, however, extremely probable that he is the Gaius of Corinth, for there is similarity between the hospitality which Paul mentions, and that commended by John.

This letter is indeed on the subject of that hospitality as it reveals Love, and affords

the apostle an opportunity to utter a warning against schism, which always is due to lack of Love. His argument circles around three persons: Gaius, Diotrephes, Demetrius.

It may thus be set out:

Ver. 1-4. Introduction.
Ver. 5-8. The hospitality of Gaius: its value. Love practiced.
Ver. 9, 10. The arrogance of Diotrephes: its condemnation. Love violated.
Ver. 11, 12. The example of Demetrius: its cause. Love. Light. Life.
Ver. 13, 14. Conclusion.

Very tender and delicate is the introduction. The apostle's recognition of the spiritual health of Gaius when he prays that his physical prosperity and health may equal it is beautiful. Again the keynote is "truth." As in the letter to "the elect lady" the apostle has uttered his warnings against a false charity and hospitality, here he commends true love and hospitality. If there is a hospitality impossible to loyalty to Truth, it is equally true there is a kind which such loyalty necessitates and inspires.

Sunday, 20th. 3 John 5 to 8.

Certain evangelists had been received and entertained by Gaius. For this the apostle commends him, and declares that he will do well to set them forth on their journey, "worthily of God." This is a remarkable phrase, and capable of more than one interpretation. It may mean that Gaius was to see in them the messengers of God, and was to send them forth in a way befitting such sacred calling. It may remind Gaius that he is a child of God, and urge him to act accordingly. In all probability it includes both these thoughts. The privileges of showing hospitality to the messengers of the Gospel is set forth in the words, "that we may be fellow-workers with the truth."

The statement of our Lord, "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward," is recalled by these words. There are many ways of helping "the truth," and none is more beautiful than that of entertaining and caring for those who are its messengers. These words of Jesus and those of this Epistle alike show how high the value the Lord sets upon such loving service. Let all who out of love for "the truth" care for those who are its messengers ever remember that in such hospitality they are "fellow-workers with the truth," and their reward shall be according thereto.

Monday, 21st. 3 John 9, 10.

In striking contrast to Gaius stands Diotrephes. He has refused to receive some who were recommended to the church by John, and had gone so far as to cast out of the church those who did receive them. The whole truth about this man is revealed in one of those illuminative sentences in which the character of a man is so often revealed in the Scriptures: "Diotrephes, who loveth to have the pre-eminence." That is the essential violation of love, for "love . . . . seeketh not her own." This is an instance of heterodoxy of spirit or temper, rather than of intellect. There is no evidence that this man was teaching false doctrine, but he was not submissive to authority. As is always the case, the unsubmissive one becomes the greatest tyrant, and thus by disobedience he manifests his lack of love. As loyalty to truth is the sphere of love, so also is it the evidence of love. The arrogance of this man shows the governing principle of his life to be selfishness rather than love. Gaius is urged to imitate good rather than evil, and immediately another change is before us in the introduction of Demetrius. In all likelihood he is the bearer of the letter, and John quotes him in direct contrast to Diotrephes.

Tuesday, 22nd. 3 John 11 to 14.

The central statement of the Epistle is found in ver. 11: "He that doeth good is of God: he that doeth evil hath not seen God." The relation of Love to Life and Light are suggested. Doing good is to be interpreted by the subject of the letter—hospitality. Those who act in Love thus do so because they are of God, that is, related to Him in the fellowship of Life. Such are Gaius and Demetrius. Those who act in evil by selfishness do so because they have no fellowship with God in Light, not having seen Him.

The letter closes with words anticipatory of a meeting, and a message of peace.

Wednesday, 23rd. Jude.

The subject dealt with in this Epistle is that of apostasy—its possibility, peril, and punishment. It solemnly reveals the relation existing between the will of man and the sovereignty of God. Apostasy is shown to be willful return to ungodliness. Two classes are dealt with: those who "kept not," and are therefore "kept"; those who "keep themselves," and are "kept from stumbling." So that while man is free to will, he is never freed from the restraining government of God. It is one of the most solemn and searching of the New Testament writings, and cannot be carefully studied without solemn searching of heart.

The following analysis may be followed:

Ver. 1-3. Introduction.
Ver. 4-16. The danger described.
Ver. 17-23. The duty devolving.
Ver. 24, 25. Conclusion.

Thursday, 24th. Jude 1 to 3.

It is noticeable that neither James nor Jude refer to their relationship to the Lord after the flesh. They were with Mary in all probability on that memorable occasion when she and they, strangely perplexed by the actions of Jesus, had imagined Him beside Himself, and had taken a journey to Capernaum to persuade Him to return home (Mark iii. 20-35). Then it was that He had declared the new relationship between His disciples and Himself superior to earthly ties. Both these men recognize this, and make no reference thereto, but speak of themselves as His servants. The reference to James here was undoubtedly for the purpose of distinguishing himself from others who bore his name.

Friday, 25th. Jude 1 to 3.

The letter is addressed to those who are "called," "beloved," "kept," and its special purpose is clearly stated. Jude was either writing or about to write a general Epistle on the subject of "our common salvation," when an occasion arose, which he afterwards describes, which turned his attention in another direction. "The faith" was itself in peril, and he writes in order to urge them to "contend earnestly" for it. This purpose must be interpreted by all that follows. It has been a very common thing to hear this phrase quoted as a warrant for all kinds of argumentative defense of the system of Christian doctrine. While it is certain that such manner of defense has its value and place, it is equally certain that Jude had nothing of the sort in his mind. The defense of the faith for which he pleads is that of the life of loyalty to the Lord. This letter teaches that the faith is harmed by apostasy, and helped by loyalty. To-day there is no method of contending for the faith equal to that of living within its teaching, and so manifesting its value in the life which it transfigures.

Saturday, 26th. Jude 4 to 7.

In this paragraph the Epistle describes the danger existing, and most clearly shows the results of apostasy. The danger is created by the presence and influence of certain men who themselves are "ungodly," and whose influence is that of making the grace of God an occasion for "lasciviousness." They were such as, professing to magnify that grace, made it appear as though because of it men might continue in sin. It was the same Antinomian heresy which Paul and Peter and John had combated. Thus they denied the authority of the Lord Jesus Christ.

Three illustrations are given of the evil results of apostasy. Israel, angels and the cities of the plain were all cast out from position and privilege on account of disobedience to the measure of light they possessed. The diversity of these illustrations serves to emphasize the one underlying principle, that continuity of privilege is always dependent upon continuity of fidelty.

Sunday, 27th. Jude 8 to 11.

The fundamental wrong of these ungodly men is shown to be that of insubordination to authority, based upon dreamings, or speculative imaginings, and expressing itself in "setting at nought dominion, and railing at dignities." The one sure demonstration of orthodoxy in creed is submission in conduct to the authority of the Lord. "As [a man] thinketh in his heart, so is he." Convinced of the truth he is submissive

and obedient. Occupied in self-governed speculations he becomes rebellious and mischievous. The habit of such is to rail at the mysteries of the faith—the things they know not; and the consequence is that they are destroyed by the things they know. It is ever so. To refuse to accept and submit to the unknown mystery is to misunderstand and prostitute the use of the things known. Things temporal will destroy the man who does not use them in the recognition of things eternal. The influence of such men is that of "Cain," hatred and murder; of "Balaam," seduction and lying; of "Korah," envy and rebellion. Therefore "woe" is pronounced upon them.

Monday, 28th. Jude 12 to 16.

This is a passage full of fiery force in which Jude denounces the evil of these "ungodly men."

There is first a figurative denunciation, the teaching of which is that apostasy means failure to fulfill purpose, and, therefore, it carries its own condemnation and doom. Every figure used is of things out of place or inverting a true order. Hidden rocks in a love-feast speak of treachery; shepherds who should feed the flock, feeding themselves; clouds that should drop rain, without water; autumn trees, without fruit; waves which should respond to law, wild; stars which should move in appointed orbits, wandering. Failure to fulfill purpose must issue in destruction, and the prophecy of Enoch is quoted in this connection. Apostasy from faith inevitably issues in failure to realize the purpose of God. This is necessarily inexorable.

Tuesday, 29th. Jude 12 to 16.

It follows as a sequence of unexceptional application that doom follows all apostasy. It is impossible to deny the Lord Jesus Christ and continue to live. Judgment must follow in the deepest necessity of the case. The final description of these men who were in the mind of Jude reveals the inward fault and motive in two phrases: "walking after their lusts," and "for the sake of advantage." Self-centered desire controlling, instead of under control; and self-seeking the motive of their attitude towards men, causing them to have respect of persons.

Wednesday, 30th. Jude 17 to 21.

Now the subject of the true attitude of believers to these matters is dealt with. There is first to be a recognition of the danger. It has been foretold by the apostles and may be known by two distinguishing marks: the men are to be discovered by their influence, they "make separations"; and by their temper, "sensual," not spiritual. The sphere and habit of safety are then described. The central clause is "keep yourselves in the love of God," which does not mean so act as to make God love you; but rather, seeing that you are homed in His love, keep yourselves in right attitude to that love. This is to be done by "building on faith," "praying in the Spirit," and "looking for the mercy." Life is ever to be regulated by the fundamental principle of faith in the Lord; conditioned in prayer in the Spirit for constant guidance; and inspired by the glorious hope of the future. So much for personal responsibility.

Thursday, 31st. Jude 22 to 25.

Beyond that, however, there is a relative duty. "On some have mercy," that is, those "in doubt." Towards these there is to be manifested the spirit of tenderness and forbearance. "Some save," that is, most probably, such as have been ensnared by the libertines. These are to be "snatched" from the fire. The word suggests a roughness of method inspired by a tenderness of motive. "On some have mercy with fear," perhaps the very libertines themselves. This mercy is not to be the condoning of evil, or complicity therewith; but the patient hopefulness that seeks to win all.

The Epistle closes with a glorious doxology, which shows that the writer has no panic in his heart, even though he is profoundly conscious of the surrounding perils. He ascribes to God the Saviour all honor in all the immeasurable ages past and present, for that He is able to accomplish the salvation of His trusting ones in two ways which are all-inclusive: as to continuity, "able to guard you from stumbling"; and as to consummation, "to set you before the presence of his glory."